A TRIPLE RECONCILER,

Stating the

CONTROVERSIES

Whether

- *Ministers have an Exclusive power of Communicants from the Sacrament.*
- *Any persons Unordained may lawfully Preach.*
- *The Lords Prayer ought not to be used by all Christians.*

By THOMAS FULLER, ~~B.~~ D.

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A TRIPLE RECONCILER,

Stating the

CONTROVERSIES,

TO THE

Right Honorable, and truly virtuous Lady, ANNE Vicountess BALTINGLASS, the blessings of this life and a better.

MADAM,

THis my Book addresseth it self to you, as once the Dove to NOAH in the Ark, bringing an Olive branch with three sprigs in the mouth thereof.

It is of a Peaceable nature, & desires to be a Peace-maker betwixt the opposite parties in the three Controversies handled therein. My humble request to you is, that with NOAH you would be pleased to put forth your hand and receive it into the Ark of your protection. I know what success commonly attends all Umpiers & Arbitrators, that often they lose one, & sometimes both of their friends betwixt whom they intercede. Meek MOSES could not escape

in

in this kind; but when seeking to atone two striving Fraditres, the partie who did the wrong, fell with foul language upon him. I expect the like fate from that side which doth the most injurie, and am prepared to undergo their Censure, which I shall do with the greater alacritie, if these my weak endeavors may find your favourable acceptance.

The Lord bless your Honor with your Noble Consort, and sanctifie your former

sufferings, which a National calamitie hath cast upon you, that your last days may be your best days, both in temporal and spiritual improvement, is the dayly desire of

Your Honors truly devoted servant,

THOMAS FULLER.

THE FIRST RECONCILER.

LEVITICUS 13. 3.

And the Priest shall look on him, and pronounce him unclean.

The words contain an { Examination, *and the Priest shall*, &c. / Condemnation, *and pronounce him*, &c.

WHich words we will handle first *Literally*, of Corporal leprosie; then *Analogically*, to shew by proportion how far Ministers under the Gospel are inpowered to pass censure on the goodness, or badness of men, so to admit, or exclude them Gods ordinance.

2. Be it here premised that the lepro-

sie we speak of, called the *plague of leprosie*, is not what proceeded from natural causes or distempers (in which cases the patient might be more properly sent to the Physitian) but was immediately inflicted by Gods hand, *dedecus medicinæ*, and a principall if not peculiar disease to the *Jews*, not finding in the *Acts*, that the *Apostles*, when preaching to the *Gentiles* out of *Palestine*, cured any of that disease.

3. I will not stir a step farther before I raise one observation. *Great is gods goodness that we English men generally, live now in the happy ignorance of the heigth of leprosie.* I say *generally*, a Leper is a rarity, some few in *Cornwell* caused, as Physitians conceive from the frequent eating of fish new taken out of the sea, I say *new*: I confess there is *Lazars* Bath, but though the Bath be there, thanks be to God, but few Lepers. Indeed some hundred years ago, when the holy war was continued by the English, our intercourse with eastern people in *Palestine* made the leprosie here epidemical, and *Hugh Orwell* a Bishop of *London* dyed thereof *Anno* 1085. But with the end of that

that War ended the leprosie of *England*, as to the generallity and malignity thereof. Every scab, or scurf, or scale, observing Tydes in the body, is not presently the leprosie, but know, as the *Jews* had a disease we have not, so we have a disease the *Jews* had not: excuse me for naming it, you may easily conceive what I would willingly conceal, it is the last rod that God made therewith to whip wantonness, and which he handselled on the *French* at *Naples* two thousand miles from this place. How came this malady to climb and clamber over the high aspiring Alpes? when got into *France*? *England* being an Island secured from the diseases of the continent how came it to swim over into *England*, did wicked Forreigners bring it hither, or wanton English fetch it thence? how ever it was so, it is, and is a disease so much worse than leprosice, as sin is worse than suffering, transgression worse than affliction.

4. Now shall we make a brief paraphrase on every word, the *Priest*, not every ordinary *Levite*, but either *Aaron* or one of his Sons.

Quest. Why was not this power rather committed to a corporation of *Priests*, as being too great a charge to be trusted in one person? why were not a vestry of Lay-Elders admitted as Assistants herein.

And the *Priest* herein was a Type of *Christ*, who was to be but one Individual Person, and therefore a single *Priest* alone was employed therein.

Shall look on him. But what if he were blind as in the case of *Eli?* 1 *Sam.*4.15.

And the *Commission of trying* was granted to the High *Priests* or one of his Sons, as it is *vers.* the 2. who in such a case was to officiate for his Father.

Look. Herein 2. things conteined, the inspection of the eye, and the circumspection of the judgement. For the latter the *Priest* might not proceed on his own Arbitrary principles, but was confined to Gods directions prescribed unto him; and principally he discovered it by 3. signes 1. Depression, by the subsidency or the sinking of the malady when it intrenched it self in pits and holes made in the flesh. 2. Diffusion, when the malignity thereof con-

contained not it self to the first place, but dilated it self over the body. 3. Discoloration, when the hair therein was turned white, arguing the debility of nature, white commonly a colour of innocence, now of infection; commonly the livery of chearfulness, now of sadness; a black white, sable and sorrowfull.

Now whereas the *Priest* was to look on the Party trusting no other evidence than his own eyes, we learn mens censures must not go on *heare-says* but be grounded on their own knowledge. *I will go* Gen. 18. 21. *down and see whether they have done altogether*, &c.

And Pronounce, *him* the *Priest* must not be sceptical and suspend his verdict, but must give sentence to condemn or acquit.

Pronounce. That is positively and publickly; he was not to mutter his sentence, as the Popish *Priests* in the mass the words of consecration, no Clandestine dealing in matters of publick concernment.

Unclean. Not as the *Apostle* saith, no unclean thing shall enter into the Kingdom

of heaven, but ceremoniously unclean, so as to be expelled publick society.

Question. How came it to pass that the *Priest* was not infected therewith, seeing sometimes such was the pestilent malignity of the leprosie, as to taint the clothes, yea the walls of the house? Hard walls scarce penetrable to a bullet, yielded to the impression of leprosie. Answer, he was secured by his calling and employment, obeying gods command in his vocation.

Doctrine. A lawfull calling is the best Armour against an infection. One in his calling is armed, out of his calling is naked; at least lasily following his calling, his Armour, like *Ahabs*, is not close joynted; and he left woundable in the internal chinks: with what confidence do we see Brick-layers, Carpenters, Plummers *&c.* clambering up high pinnacles, and walking in narrow places, where our feet cannot stand theirs will run; double the cause thereof, a lawfull calling & long custome which hath inured them thereunto. Thus searchers are not so soon infected with the plague. I confess the plague is resembled to fire, save that it burn-

burneth green wood sooner than dry, and young people more subject to be tainted than old; however this is not the main reason why such searchers escape, but because in their vocation.

The Ministers under the gospel have not the like calling, and therefore not the like warrant to approach infectious persons. And we may remember the story of Mr. *Stafford* (Divinity Professour in *Cambridge*) who to convert Sir *Henry* the conjurer (the story in Mr. *Fox*) lost his own life. Come we now to the second part, the *condemnation* and pronounce him unclean, *him*, be he friend or foe, high or low, without partial respecting of persons.

Doctrine. Gods ministers ought without fear or favour to perform their office, neither to be frighted nor flattered. It is observed that *Moses* first hanselled this Law on his Sister *Myriam*, *Numb.* 12.15.

Secondly, we finde it served by Subjects on their Soveraign in the case of *King Uzziah*, 2 Chron. 26. 20.

Observe herein the *Priest* thrusted him out (say not that this was uncivil and unman-

nerly violence) touch not mine anointed, seeing the high *Priest* did it in obedience to an higher *Kings* command, yea *Uzziah* sensible of his sin, saith the Text, hasted out himself. Gods servants left to themselves may fall into sin, but when it is discovered unto them, as they run into it, if possible they would fly out of it.

Doctrine. *Sad and sorrowfull the condition of a sequestred Leper.* Indeed some of us have been sequestred, and blessed be God we have born our yoke in our youth, hopeing that more freedom is reserved for our old age, but our sequestration is not to be named with that of a leper, whose sadness consisteth in four particulars.

First, they were debarred the access to the place of Gods publick worship, and might not approach the Temple, nor be present at their sacrifices, nor partake of the Passover.

Secondly, they were debarred from the embraces of their neerest relations.

Thirdly, they could not expect cure but by miracle. Heavens hand, which laid it on, could onely take it off: nor was a leper

per capable of the benefit of the pool of *Bethesda*, not but that undoubtedly cured if cast first into it, but because those porches *John* 5. 3. Contained onely the impotent, blinde, halt, withered.

Question. Whether lepers were admitted into the society.

Fourthly, dying lepers they were not buried with other people. Thus *Uzziah*, 2 *Chron.*26.23.*Was buried with his Fathers in the field belonging to the Kings, for they said he was a Leper*, in the suburbs of the place of sepulture.

This serveth for a sufficient warrant to justifie this City in a practise which some do behold as over rigid and severe, namely the shutting up of infected persons at the beginning of the plague; some would have the sick and the sound to go promiscuously together, as they do at *Grand Cairo* in *Egypt*. Indeed if they be poor to shut them up in their houses and to shut up relief from them is murder, otherwise if well considering, they have no cause of just offence who so are shut up from publick society.

Here

Here give me leave to take an occasion to raise the gratitude of this City to God. He that with *Jews* passeth for an old man in *London*, cannot remember it so long without the plague, this City was never more populous, surely there being more hives there are as many Bees: dayly increase of houses argues no decrease of Households. Secondly, never more filth, the kennels and streets are not kept more clean than before. Thirdly, never more sinfull, as much pride as ever though removed from those whose births still may, and whose state did once countenance gallantry to such who growing great will grow gaudy in an instant.

Gracious Gods goodness, who sent *Christ* in the flesh to cure both our corporal and spiritual leprosie: I shall confine this dayes Sermon according to promise, onely to corporal leprosie: Herein observe the first particularized miracle, having the circumstances thereof related in the first gospel which our Saviour did, was on a leper *Mat.* 8. 2. *And he gave him in charge to shew himself to the Priest, and to offer the gift which Moses*

Moſes *cammanded for a teſtimony unto them.* A teſtimony not ſo much to teſtifie that the party was not palliately but perfectly cured, but for a teſtimony to the *Prieſt* to evidence to them, that *Chriſt* was come in the fleſh, the expected *Meſsia*, as appeared by his miracles, and had they not been willingly and willfully blind, barring and bolting their eyes againſt the beams of truth, they could not but be ſenſible that the *Saviour of mankind* was come. Surely the ſacrifice for the cleanſing the Lepers *Levit.* 14. 4. formerly ſeldom uſed, when God, thrifty of his miracles, was pleaſed now and then to drop down one from *Heaven*, began now to be ſo ordinary with the *Prieſts*, that it could not but mind them that the *Meſsiah* was come.

Secondly, *Chriſt* cured more lepers at once than of any other diſeaſe; *Chriſt* cured two blinde men together, *Math* 9.27. two men poſſeſſed with Divels, *Math.* 8.28. whilſt he healed a whole ſociety of Lepers (poor people being parted from all others, it was ſome comfort to them to keep company together) *Luke* 17. 12. ten at a time, on

on that sad token that nine of them prooved unthankfull.

Thirdly, in the *Commission* to the *Disciples*, *Math.*20.8. *Heal the sick*, it follows, *cleanse the Lepers*. The *curing* of that *malady* alone (with the *casting out of Divels*) are expressed in *particular words*, all the rest in *general terms*. Either to shew that more than ordinary power was requisite for the healing thereof, or that *leprosie-cureing* was their proper and peculiar masterpiece, to evidence to all, that they were sent by him whose calling was to cure the leprosie of our souls.

1. COme we now to handle these words *Analogically* conceiving them of sufficient latitude, to give us just occasion to enter on the enquiry, whether *Gods Ministers* under the *gospel* have a sufficient *commission* to examin, and exclude Persons from the *Sacrament*. But first let me acquaint the *Audience* with the integrity of my intentions herein.

2. There was a sect of *Philosophers* called Σκληκτικοι, which were none of the four *Elemental*

Elemental sects of *stoicks*, *Peripateticks*, *Academicks* & *Epicures*. These would be bound to no one opinion that any of the other maintained; only they would be left at large to *pick* & *chose* what they conceived sound and solid in any of their opinions, refusing the rest what they esteemed otherwise. In a word, these *Eclectici* were the *Quint-essense* of the former four *Sects* of *Philosophers*.

3. I intend in like manner to be a *Chooser* in this point. (Grand the difference betwixt a *Chooser*, and a *Seeker* of our age, the former is *positive*, the latter *sceptical*, hovering over all, setling on nothing) I know no reason that we are bound to take one and all in any perswasion. Three great Interests may be named in *England*, one that was the *Prelatical*, one that is the *Presbyterian*, one that would be the *Independant*. I shall embrace what I find in any of their practises commendable, and consonant to *Gods word*, making use of my *Christian liberty*, to leave the rest which in my *weak judgement* may seem subject to just exception.

2. Proposition, *there is no pregnant place*

place of Scripture which expresly impowereth the Ministers of the gospel with authority of Examination and Exclusion from the Sacrament: I have looked for it in the place where I was most likely to finde it, namely, 1 *Cor.* 11. where Saint *Paul* at large condemneth the abuses at the *Sacrament* in their *Church*. Here I expected the *Corinthian Ministers* should have been checkt for keeping no *stricter guard* about *Gods Table*, and that the main fault of this prophaneness should be charged on their negligence. What said *David* to *Abner* 1 *Sam.* 26. 16. When he fetcht the *Spear* and *Cruse of water*, from the head of *sleeping Saul*: *Ye are worthy to die, because you have not kept your master, the Lords anointed*; such a sharp reproof I expected from S. *Paul* to the *ministers* of *Corinth* for being no more vigilant (as being Gods *lifeguard*) in securing the *Body* and *blood* of *Christ* from *unworthy Communicants*. But not the least check to them, onely a general exhortation to others to examin themselves.

2. Proposition *there are some places of* Scrip-

Scripture which by proportion and consequence do more than probably insinuate such a power in the Minister. First for examining *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account that they may do it with joy, and not with grief, for that is unprofitable for you.* God foreseeing that in after-ages the *Minister* in a *Church* might be but *One*, the *Parishioners* many, *he* perchance *poor, they rich, he* possibly *young, they grave*, and *ancient*, saw there would be an humour of opposition in them to submit to their *Pastour*. and therefore thought it necessary to leave this command on record. Now the best *Auditour* cannot give an account of them whose receipts and expences he hath not examined, and therefore by consequence it may be collected that they may and must try the conditions and abilities of their people, *Prov* 27. 21. *Be thou diligent to know the state of thy Flocks, and look well to thy heards.*

6. Secondly, for *Excluding*, where be it premised, that if an *Examining power* can

can be demonstrated in the *Ministers*, a power of Exclusion doth by necessary and undeniable consequence follow thereupon: For the *Ministers* Examination would be altogether useless, if such, who thereby shall be detected unfitting or unworthy may in defiance of the *Minister*, intrude themselves *Communicants* to the *Sacrament*. If therefore the *Ministers* Examination be as a *weapon* without an edge, and be onely to make a noise without any further power, it would render him ridiculous to *Prophane persons*, and expose his *pains* and *profession* to contempt. Surely therefore, his Examination is seconded and attended with authority to *admit* and *exclude* from the *Sacrament*, as he findeth persons fit or unfit for the same.

7. Of places importing an Excluding *power*, many insist on the 2 *Chron.* 23. 19. *And Jehojada set the Porters at the gates of the house of the Lord, that none, which was unclean in any thing should enter in.*

8. In the *new Testament* many alleadge, *Matth.* 7. 6. *Give not that which is holy unto doggs. What more holy than the Body and Bloud*

Bloud of *Christ* in the *Sacrament*, who more *Dogs*, more *Swine* than those wilfully wallow in wickedness?

To these add the words of my *Text*, *And the Priest shall look on him*; There is *Examination*, and *pronounce him unclean*, there is *Exclusion*. Yet let not too much improvement be made of those words, left they stretch so far as to break. If the proportion be applied in all particulars, the *High Priest* alone, being impowered with this authoritie, will advance the *Hierarchichal power* farther than such as make use of this place will well approve.

Object. You have out of ignorance or envie, concealed one of the most effectual *Scriptures* in the *New Testament*, instructing *Ministers* with an *Examining power* of all in the *Flock*, namely, 1. Pet. 3. 15. *Be readie always to give an answer to every one that asketh you a reason of the hope of that is in you with meekness and fear.* It seems you are *willingly ignorant* (to use the *Apostle's* phrase) of this *Text* so pertinent to the purpose.

Answ. I know many behold it as the

Champion of their cause, and have used it to order their *refractorie Parishioners* into *Examination*. For my own part I look on it as nothing to the purpose. It is better to fight naked, than with bad *Armour*. For the rags of a bad *Corcelet*, make a deeper wound, and worse to be healed than the bullet it self. None such foes to a cause as such friends who will defend it, *Argumentis non cogentibus*, with reasons of such strength which *compel not* a rational man into the free belief of them. The words, as appears by the coherence, are principally calculated for the Climate of persecution, *when men suffer for righteousnes sake*, and enjoyn all a free and fearless profession of the Faith, when called thereunto. Besides, the command being general, Ministers are as much obliged thereby to give an answer to their Parishioners, if asking them as Parishioners, are bound to give an account thereof to the Minister: And therefore I purposly declined the mention of this place.

3 Propos. *Children*, *Mad-men*, *Idiots*, during their condition, are not to be admitted

mitted to the *Sacrament*. The reason is plain, because they cannot perform an Essential requisite thereunto, namely, *examin themselves*. But when such *Children* shall arrive at years of discretion. *Madmen* shall, by Gods blessing on *Physick*, or otherwise, either return to their *Lucide intervals*, or be totally cured of their *distemper*. *Idiots*, (which seldom comes to pass) be enlarged in their *understandings*, they may be admitted *Communicants*. Till when, the *Church*, as *Guardian* in their minoritie, doth not finally withhold the Sacrament from, but seasonably reserveth it for them.

4 Propos. *Young Persons utterly ignorant in the Principles of Religion, are not to be admitted to the Sacrament till improved in knowledge.*] Yet *Ministers* ought to be very tender in this particular, lest they mistake *small yet true knowledge* for *utter ignorance*. Know, that we have no certain *standard* in *Scripture* to measure peoples knowledge by. There is not set down the *minimum ut sic*, the least and lowest degree of knowledge which putteth one into a communicating capacitie, which should

make *Ministers* the more favourable, especially to such who discover a desire of information. Lest also the *more heat* plead for the *less light*, such as are conscientious in their conversations.

5 Propos. *Persons actually or virtually excommunicated* durante statu, *are to be excluded the Sacrament.* For we behold them as no *Members of the Church* at all, but in the language of the Apostle, 1.Tim.1.20. *delivered unto Satan.* Now 1. Cor.10.21. *Ye cannot be partaker of the Lords table, and of the table of devils.* Surely such who are *delivered to him* are *Satans guests*, and in *commons with him*, untill on the publick confession of his fault in *practical*, or profession of his faith in *doctrinal offences*, they be restored to the Congregation.

Secondly, Persons virtually *excommunicated*, by whom I understand such who wallow in a notorious sin *excommunicable* in it self, though the *sentence* be not solemnly passed upon them. I say, *notorious sin.* Blessed be God, *surreptitious* sins of infirmitie do not render us incapable of the *Sacrament*; If they did, Gods table would stand

ſtand utterly unfurniſhed, without any either to Adminiſter or Receive thoſe *holy Myſteries.*

Now ſins muſt be notorious two manner of ways,

1. *Quoad naturam.*
2. *Quoad notitiam.*

Firſt *quo ad naturam*, the ſin being *horrible* and *hainous* in its own nature, ſuch a ſin as is not onely mortal, as all ſins are, but *mortiferum*, if Gods mercie doth not interpoſe: an enumeration whereof is needleſs as generally known.

By the way there is a notorious ſin in the nature thereof, which notwithſtanding in defiance of oppoſition, forceth his acceſs unto the *Sacrament*, namely the *ſin of oppreſſion.* How great this is, doth appear by the words of *Solomon*, Eccleſ. 7. 7. *Oppreſſion maketh a wiſe man mad*; that is, Wiſe men being oppreſſed above their ſtrength, to comport therewith, oft-times break forth into *mad extravagancies.* Now having formerly ſhewed how Mad-men are to be prohibited the *Communion*, quod efficit tale magis eſt tale. *What makes ſo, is*

more so. Oppressors sure ought not to receive. But alas! in all ages such their power, that if pleased, they will command their own passage to the *Communion* in spight of the Ministers opposition, God alone being able to punish their *presumption* therein.

Secondly, the sin must be notorious, *quoad notitiam*, so that general cognisance is taken thereof, to the *publick scandal* of the *Congregation.* If it be done in a corner known to few, no pregnant proof nor publick appearance thereof, the admission of such an offender, is so far from being offensive to the Church, that the exclusion of him, will rather be scandalous: But where notice of the fault is arrived at many, and the noyse thereof at more, amounting to a considerable part of the Congregation, either in qualitie or number, there lyeth a just prohibition against the receiving of such an offender.

When therefore the *drunkard* shall hold his *quaffing-cup* in the one hand, and yet desire to take the *Chalice* in the other, when he shall maliciously vow to shed the bloud of his *Brother*, and yet in the next moment

desire

desire the *bloud of Christ* to be tendered unto him. When men shall come *reeking* from their *lust*, or *reeling* in their *drunkenness*; when any *offender* with the *Adultereſs* John 8. 3. ἑαυτοφώτης, and with *Cosbie* and *Zimri* shall boldly brave out a sin; the *Minister* may and must, with well tempered zeal, forbid them partake of the Sacrament.

This libertie was allowed the Ministers under the Episcopacie by the words of the *Rubrick. And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbour by word or deed, the Curate, having knowledge thereof, shall call him, and advertise him in any wise not to presume to come to the Lords table, untill he have openly declared himself to have truly repented and amended his former naughtie life, that the Congregation may thereby be satisfied, which afore were esteemed*, and he have recompenced the partie whom he hath done wrong unto.

* In the Order of the Administration of the *Communion*, or at the least declare himself to be in full purpose so to do, as soon as he conveniently may.

Now because onely sins notorious, *quo ad notitiam*, disable a *Communicant* from

the receiving of the *sacrament*. Hence it is that *Hypocrites* in all ages will repair thither in despight of the greatest caution. Let the *Lords board* be raled about never so high, never so low, never so close, yet *Hypocrisie* will either climb over it, or creep under it, or wind it self through it. The *black devil* may, the *white devil* never will be kept out of *Christian Congregations*.

Propos. 6. *Young people*, be they never so great or gracious, are at first to be examined by the *Minister* before admitted to the *sacrament*. Most Noble *Theophilus* may be an instance hereof, *Luk.* 1. 4. *that thou mayst know the certaintie of those things wherein thou hast been instructed*, i. *catechised*. And although it apears not in the Text that such *catechising* of him was done by the *Minister*, yet it is easie to prove out of *primitive antiquitie*, that *Catechumeni* was a degree of young *Christians Candidates* for the *sacrament*.

Here it were to be wished, that *Ministers* questions in this case might be confined, if not to *sacramental*, yet to *soul-concernment*. They are not to come to the people as the

Queen

Queen of Sheba did to *Solomon*, to urge them with hard questions, 1. *Chron.* 9. 1. nor to propound *riddles* to them as did *Sampson* to his thirtie *Companions*, Judges 14. 32. but onely to demand of them such essential points of *Religion*, the not knowing, or ill holding whereof, maimeth the *vitals* of the *soul* of a *Christian*.

I speak it upon the complaint of those (whose report with me is above exception) how many difficult, yet frivolous questions have been propounded unto them; as what God did before he created the world? Where the soul of *Lazarus* was in the three days interval, whilest his bodie lay in the *grave*? A question which he who propounded it, I believe was as ignorant of, as the partie to whom it was propounded.

Others have been too *stern*, and *morose* in not accepting true and pertinent answers, if not coming up to the very top of what was demanded. Thus when one was asked what God was, the partie no less modestly than truly replyed, *God is a Spirit*, to whom the *Minister* returned, and so is the devil too; enough to dash and daunt a *soft-*

ly

ly spirit which rather deserved encouragement. * It is reported of *Bishop Hooper*, that *worthy Martyr*, in the days of *Queen Mary* (and a *Cartwright* before Mr. *Cartwright*, I mean the *great Patron of non-Conformists*) that when an honest *Citizen*, in a conflict of conscience came to his door for *Counsel*, being abashed at his *austere behaviour*, he durst not come in, but departed, seeking remedie for his *troubled mind* at other mens hands. We see good men may be faultie in this particular, and many modest people, examined by *rigorous Pastors* may be frighted into ignorance or forgetfulness, or silence of those very things which formerly they knew, remembered, and could express.

*Fox Act. & Mon. pag. 1503.

Propos. 7. Such who once have been admitted by the *Minister* to the *Communion*, are not afterwards to be excluded the same, except since their first admission they may be challenged of some notorious *defection from the Faith, or corruption in manners*. And if they can be challenged, they fall under our former exception.

This last Proposition is grounded on that

that *Foundation* which few of the *Presbyterian* partie use to denie, namely, that they, who once have saving knowledge, always have it; and are rather finally improved than impared therein, *Psalm* 92. 14. *They shall still bring forth fruit, they shall be fat and flourishing.* A *Minister* therefore ought charitably to presume (nothing appearing to the contrarie) that the souls of his people move a progressive, not a retrograde motion in pietie: especially if he constantly and conscionably prayeth for them and preacheth amongst them.

I say such are not *of necessitie* to be reexamined by the *Minister.* Indeed, if out of *humilitie* they will tender themselves of their own accord to their *Minister*, and submit to a *second examination,* (or as often as they please to receive) the *sacrament*, I commend their *meekness*, and account it an *acceptable offering* in the eyes of God. However their act ought not to be *obligatorie* to all others, so as to be pressed to that which some voluntarily did perform.

Use 1. To confute such who are overremiss in administering the *sacrament*, requi-

quiring no more than the general profeſſion of Chriſtianitie, a reverend poſture of the bodie, & a hand reached out to receive, to qualifie one for a *Communicant*. Theſe make the *Lords table* a Pandocheon, an *Inne* to entertain all, & *Chriſt* to keep *open houſe* at the *Sacrament*; and yet we may obſerve a great difference between the places of *Chriſt* preaching, and adminiſtering the *ſacrament*. He preached often *ſub dio*, *in the open air* where nothing confined *his voice* but *his voice*, as extending *audible* (at leaſt *intelligible*) no farther. Thus *Matth.* 5. 1. *He went up into a mountain and preached.* Matth. 13. 2. *He went into a Ship and ſate, and the whole multitude ſtood on the ſhore.* But when he adminiſtered the *Sacrament* to ſome ſelect perſons, then he made choice *Mar.* 14. 15. *of an upper chamber trimmed and prepared, purpoſely made readie for them*, of far leſs latitude, and receipt as capable, onely of the company intended preſent at that exerciſe. To ſhew the extenſiveneſs of the *Word* to all that pleaſe to hear the ſame, the *contractedneſs* of the *Communion*, confined onely to ſuch as in ſome

some measure are fitted for the receiving thereof.

The maintainers of this Opinion of *promiscuous Communions*, proceed upon a *double error*. First, on the example of *Judas*, one of the worst of men, yet not thought bad enough by *Christ* himself to be excluded *the sacrament*. Here they take that for decided which is disputed, that for concluded which is controverted, *adhuc sub Judice lis est*, it hangeth as yet on the file, and the number and worth of ancient *Writers* on the negative, are almost even with those which affirm his receiving. But suppose he did receive the *sacrament*, (which in my particular opinion I do believe) it maketh nothing for the advantage of those which urge it in this behalf.

For, First, *Judas* was compleatly qualified for a *Communicant*, first with *knowledge*, whereof he had too much, except he had used it better, whose *eminent parts* were like unto those *torches* and *lanthorns* abused by him to apprehend and betray our *Saviour*. Secondly, with such *seeming holiness*, that none of his *Fellow-disciples* could

could detest, or did suspect him for unfaithfulness: Else needless had the question been of *John* to *Christ*, John 13. 25. *Lord who is it?* had he not carried it so cunningly that no common jealousie centred on him as a *Traitor in intention.*

Object. *Christ* as *God* knew *Judas* to be an *Hipocrite* and a *Devil*, and yet he would not denie him the *sacrament*, to shew, that the worst and wickedest of men may be admitted thereunto.

Answ. Indeed as God he knew it, but it is questionable whether he communicated this knowledge to his humanitie, and if so, yet might not be pleased to take notice thereof at the instant of Instituting the *sacrament.* Because therein *Christ* would do nothing but what should be precedential to posteritie to imitate: as intending that meer men should afterwards follow him in the *Ministerie.*

The Second false principle that the *Patrons* of *Promiscuous sacraments* proceed upon is this, that the *Lords supper* is as well a *converting*, as a *confirming Ordinance*, from whom (till we be better informed) we must

must be forced to dissent. Here, far be it from us to minorate or lessen the efficacie and operativeness of the meanest of Gods *Ordinances*, and on the other side, we must be wary, lest we extend their power too far, to the endangering of peoples souls.

The *Word of God* is the onely ordinarie means of *conversion* known unto us. This *pearl*, though cast before *swine*, may turn the swine into the sheep, and by Gods blessing, alter and better their propertie. Nor is any other previous qualification required by an Auditor of Gods word, but meer hearing the same, which may put life into those who were dead in trespasses, in sins. But Food and Physick (for such is the *sacrament*) if not given to such who have life to take and digest them, is altogether useless. The first must have faith & repentance who expect to reap any benefit thereby.

Object. The *sacrament* is also a *converting means*, because in the administration thereof, many excellent passages of Scripture are intermingled. Formerly, when the *Liturgie* was in full practice, several Texts of most signal comfort were interwoven by

by the *Minister* in his *preparative addresses* thereunto, *Matth.* 11. 28. *Come unto me all that travel*, &c. John 3. 16. *So God loved the world*, &c. 1. Tim. 1. 15. *This is a true saying, and worthy*, &c. 1. John 2. 1, 2. *If any man sin, we have an advocate with the Father*, &c. Now these passages of Gods word (which ever hath a converting vigorous virtue in it) may on a sudden surprise the soul of a notorious sinner present at the Sacrament, & effectually work an amendment in him. And although, since the abolishing of the *Liturgie*, the reading of those numerical places be disused, yet one may confidently presume, that no *Minister* of the *Presbyterian perswasion*, doth or can solemnly administer the Sacrament, but in his prayers before and after the same he inserteth select Scriptures to that purpose. wherefore the receiving of the Sacrament, if not in it self, by necessarie consequence, as attended with Scripture (in the due celebration thereof) is a converting Ordinance, and therefore an usurpation to forbid any, the worst of men admittance thereunto.

Answ. *The Word of God* looseth the *convert-*

verting power thereof, when used *against the word of God*; I mean, when applyed contrarie to those directions, which the *Scripture* commendeth unto us. For every Communicant is commanded to examin himself, and to discern the Lords bodie, and to eat the same worthily. Duties which meer unconverted persons, in the state of nature, are utterly unable to perform. These things are not to be wrought there, but brought thither. Indeed the *Sacrament* will multiplie, but not make increase, but not create grace in the hearts of *Receivers*. Such therefore, who come not qualified for *Communicants*, cannot expect converting from the *Sacrament*, because they break the Word of God in appearing there. As for those excellent passages of Scripture, used by *Ministers* officiating in the *Sacrament*, it is to be feared they will rather turn the savour of death unto death, and give Satan a larger power over those unconverted persons which press to those mysteries.

Use 2. It confutes those who are too rigid in administering the *Sacrament*, deny-

ing it to all those who will not submit themselves to their examination, though formerly they have been examined and admitted, and since stand charged with no fault proved or suspected, save onely they call it stubbornness or resolution, recusancie to be re-examined.

Here let none think, that out of the spirit of frowardness I will fully oppose their Opinions, or that out of anger or discontent I may favour some modern licencious extravagancies. I * remember a storie of the *Ladie Katharine Brandon, Dutchess of Suffolk*, which may be applied to my occasions. When every Ladie at an entertainment was to choose whom she loved best, and so place themselves, the *Dutches*, because not allowed to choose her own *Husband* (as against the laws of the feast) took *Steven Gardiner* by the hand, whom she perfectly hated, with these words; *If I may not sit down with him whom I love best, I have chosen him whom I love worst.*

* Fox *Act. & Mon. pag.* 2079.

Not to dissemble in the sight of God and man, I do ingenuously protest, that I affect

affect the *Episcopal Government* (as it was constituted in its self, abating some corruptions which time hath contracted) best of any other, as conceiving it most consonant to the word of God, and practice of the *Primitive Church*. But seeing it hath pleased God to set by *Episcopacie* for the present; (whether or no *animo resumendi* to him alone is known) Far be it from me to close with such, whom I confess I love the worse, those *Practicers* of so much libertie in the *Church*, that it tendeth directly to *confusion*, and whose disorderly Order deserves not the name of any *Discipline*.

But I know that *Religion* and *learning* hath flourished under the *Presbyterian Government* in *France*, *Germanie*, the *Low-countreys*. I know many *worthy Champions* of the *Truth*, bred and brought up under the same. I know the *most Learned and moderate English Divines* (though *Episcopal* in their *callings* and *judgements*) have allowed the *Reformed Churches* under the *discipline* for sound and perfect in all essentials necessarie to salvation. If therefore

denied my first desire to live under that *Church-Government* I best affected, I will contentedly conform to the *Presbyterian Government*, and endeavour to deport my self quietly and comfortably under the same.

This premised (to prevent personal exceptions against my judgement) I am bold to say, That the excluding persons from the *sacrament* on this score alone, for *Recusancies* in point of *re-examination*, hath been the mother of much mischief in the *Church*.

First, it hath brought an *undervaluing opinion* on the *sacrament* it self, as if it were not so necessarie for the *growth of grace* as heretofore was generally *preached* and *believed*. *Lay-people* (which *phrase* I use not for any fondness I have thereunto, but because generally used and understood) seeing *Conscientious Ministers* debar their people those *holy Mysteries*, meerly for a ceremonious matter, begin to think, that *receiving* is but a matter of indifferencie, which may or may not be used without great gain or loss to the soul.

Secondly,

Secondly, it hath made *sacraments* to be long disused in some places, to the great grief of many *godly persons*. I could never read that passage *Acts* 27. 33. but with admiration. *This day*, saith *Paul*, *is the fourteenth day which ye have tarried and continued fasting, having taken nothing*. Strange that life could consist with so long abstinencie. I confess, men in the *Southern parts* have not so *active stomachs*, as extended & extenuated with heat. I confess also, that having, as one may say, a *surfet of sorrow*, they had no mind to meat; as little joying to feed themselves as to feed *fishes*; expecting dayly to be drowned. Yet all things put together, we cannot understand their *fourteen days fasting* otherwise, but that in such a term they made no *set and standing meals*. They did not comfortably enjoy themselves at any *just refection*, but fed *privately* and curforily as their occasions would give them leave, without any delight, meerly for the maintenance of nature.

But behold a *greater wonder*, for ten years, I dare boldly say, some *Parishes* in

this *Citie* have fasted from the *Sacrament*. I will not excuse the peevishness of such people, who on the *punctilio* of *reexamination* deprive themselves of so great a benefit. But that the guilt may fall the lighter on either, let it even be parted betwixt both *Pastor* and *People* as faultie herein. I know not what hard shift such people have made (perchance privately in their houses, ro else in other Parishes) to be *clandestine cõmunicants*, as I may term them, what *running-meals* they have made I know not, sure I am they have not sat down at Gods board in their own *Parish* for many years, a wonder indeed if well cõsidered. However, this is most injurious, if the *Drones* will not feed, that the *Bees* should be famished. *That be far from you my Brethren to do after this manner, to starve the righteous with the wicked, and that the righteous should be as the wicked, that be far from you.* What if such the *fault-worthy stubbornness* of some as not to submit themselves to reexamination, must Communions be wholy neglected? and humble people, who on any terms are willing to receive the Sacrament, be debarred the benefit thereof? *Object.*

Object. Should *sacraments* be administred, and any *profane person* press in thereunto, there presence would infect all the rest how good soever, contracting *guilt* to themselves from the companie of those unworthy *persons* with whom they communicate? Better therefore is a *total absence* in such a case, than a *sinfull receiving*.

Answ. The Position is most false, that *mixt Communions* do infect. For when first our aforesaid cautions have been observed, if in defiance of the *Ministers* care and other *Officers* of the *Church*, an unworthy person shall chance, either cunningly to insinuate, or violently to intrude himself, his guilt is on his own head, and he alone answerable for the same.

Surely the man at the *Marriage-feast*, Matth. 22. 12. *wanting the Wedding-garment*, had many in the same *mess* (for ἀνέκειτο ὁ γάμος, the Table was *furnished* with *guests*) some sitting above him, beneath him, before him, besides him, against him, probably putting their hand into the same *dish*, drinking out of the same *cup* with him; yet none of these were taken to task, or

called to account, but he alone who came thither unqualified, as wanting a habit necessarie at such entertainments.

And here let me be your *Remembrancer* of an *humble meditation*, seasonable for such who maitain that *mixt communions* convey contagion to all *receivers*. It were no less *pious* than *profitable* for the best of them to be *jealous* over themselves with a *godly jealousie*, and to fear lest their own badness should derive infection to their *Fellow-communicants*. Surely S. *Paul* in holy humbleness, said of himself, 1. *Tim.* 1. 15. *Christ came to save sinners, of whom I am chief.* Contrarie to which, there thoughts are wholy taken up with suspicions of being infected from others.

The third mischief which the *disusing of sacraments* hath done, is that thereby our *Adversaries* of the *Romish Church* have gotten a great advantage. This is a true *Maxime*, *A lean Communion maketh a fat Mass*; and many are fallen off to *Papistrie* on this occasion. Let none say, we will easily convert them with *penal statutes*, or else the more *Papists* the more *payments* to the

the present necessities of the *Commonwealth*. Surely such a thought never entered into the breast of any *Godly Governour:* and the *Gospel* teacheth us other *Divinitie*, to prevent all occasions of *Christians* falling from the *True Faith*, and runing into *erroneous opinions*.

To draw to a conclusion, My humble motion to the *Ministers* is, that for a time they would be pleased to forbear the urging any so far to re-examination, as upon refusal thereof, to prohibit them the receiving of the *Sacrament*.

Object. It is hard to say whether your *counsel* savoureth more of *carnallitie*, or *cowardise*. Surely *St. Paul* was of a more *Zealous temper*, who *Gal. 2. 5. gave place by subjection, no not an hour to such* who would have brought their *Christian libertie* into *bondage*. Such *time-serving* as you commend unto us, what is it but the *prostrating of the scepter of Christ to the pleasure of man?*

Answ. No evil may be done that the greatest good may come from it. But some good may be forborn to be done when,

when, in all *Christian prudence*, thereby a *greater good* is probable to be promoted. It had been absolutely evil in *St. Paul* to tolerate such *betrayers of the Christian priviledges* a minute or moment, so far forth as in convenient time and place, not to oppose their machinations. But it is *Christian wisdom* for a time to suspend the prosecution of such *practices*, which may be *lawfull* and *laudable* in themselves, when foreseeing they will necessarily attract a greater danger. This was done even by our Saviour himself, who perceiving the partial carnallitie in his *Disciples*, respited the delivering of some difficult *Doctrines*, and the pressing of some hard precepts untill they were arrived at more perfection; *John 16. 12. I have yet many things to say unto you, but you cannot bear them now.* Where the people cannot bear, there the Ministers must forbear, and patiently wait a fitter opportunitie.

Object. Let us of the *Presbyterie* begin as we will hold. It is given to all authoritie to lessen by the continuance of time: If we abate ought of our power at first, the

the encroaching of people upon us will quickly reduce it to nothing.

Answ. This Objection savoureth of the spirit of the Young men who were *Rehoboham* his *Councellors*, 1. *Kings* 12. 10. and surely if followed will meet with the same success. It will be more honor for the *Presbyterian Government* hereafter, to be called to by our *State*, *Come up hither*, Prov. 25. 7. and to be improved in Power, and advanced in Honor, than to be degraded afterwards in general esteem, for over-activitie in the beginning.

I resume therefore my former motion, and re-inforce it to the consideration of such concerned therein, with the following motives. First, Men ought not to be busie to enjoyn these things as necessarie duties, though fitting and convenient, for which they have no expres *commission* in *Scripture*. What *Protestant* will denie the expediencie of *confession*, in some cases, to a *Minister*? But when the same was imposed by the *Church of Rome*, as absolutely *necessarie to salvation*, so *sovereigne a practice* became *carnificina*, the *rack and torture of*

mens

mens consciences. Will any *ingenious person* gain-say, but that some *Ceremonies* used under the *Bishops* were *decent* and *comely?* but when the same was urged with much violence, what clamours were raised against such *practices*, under the norion of *persecution?* Take heed that the reproof of the *Apostle* fall not heavie upon you; *Rom.* 2. 1. *Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self; for thou that judgest doest the same things.*

Object. As much may be alleadged for *re-examination* of *communicants*, as for *baptizing* of Infants, which by your own confession. You will not denie your own words; * *We do freely confess, that there is neither express precept nor precedent in the New Testament for the baptizing of Infants, and yet are confident by necessarie and undeniable consequence from Scripture, it will be made appear to be founded thereon.*

Infants Advocate *Ca.* 8. *pag.* 71.

Answ. First Analogie from *Circumcision.* Secondly, the *Birth-holiness* of *Christian Infants.* Thirdly the *Holy Spirit* given unto

to them. Fourthly, some degrees of *faith* conferred on them. Fifthly, the necessarie removing of the maladie of *Original corruption*, with the constant practice of the *Church* in allayes are alleadged for baptizing of Infants, whereas little or nothing in comparison is produced for *re-examination*.

Besides, *Baptism* hath the primitive practice, and the constant use of the ages. Whereas the enjoyning of such, who once have received, to be re-examined, is a *stranger of yesterday* in most *Protestant Churches*. Herein I appeal to the *French* and *Dutch Congregations* in *London* (branches conformable to their *respective roots* in *forreign parts*) whether strangers coming unto them with a *Testimonial*, that once they have been admitted, are not received for *Receivers*, without any further inquirie or examination.

Indeed, if every particular Member, and so by consequence every *Parish* of *England* should be subject to a new examination on every removeal of an *old*, and election of a new *Minister*, some *Parishes* would never be

be out of examination. What saith *Solomon*, Prov. 28. 2. *For the transgressions of a land, many are the Princes thereof.* Not meaning *all abreast* at once (which notwithstanding, is both true in it self, and a trouble to the people) but many successively, sinfull people make *short-liv'd* Princes. Many, not in *ranck* but in *file*, one after another. I will not say the *bad Parishioners* make many *Pastours* in the place, but be the reproof parted betwixt both (that so it may fall the lighter and be the better born.) What betwixt the faults of the one and the other, many have been the *Avoidances* of *Incumbents*, and substituting of new ones in their room in a short time, so that if communicants were of necessitie re-examinable on every alteration, some Parishes would be in a perpetual *Probashioner-ship*, and constant *Candidate-ship* for receiving.

Not to say but that in some *Parishes* (large in extent and numerous in people) were *monthly communions* observed (which formerly was the commendable practice, and still is the just desire of many Ministers)

sters) it would be the constant work of the Minister, to do nothing else but examin his people, the which would engross & take up his whole time. And then, if all his care be examining, where is his praying, his preaching, his studying, his visiting the sick, and his other performances?

Secondly, Excluding the Communion for refusing re-examination, is a severitie unreasonable at this time. We read of King *Amaziah*, 2. Chron. 25. 3. *Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the King his Father.* Why did *Amaziah* so long connive at *murther* the worst of sins? *Treason* the worst of *Murders*, and *Treason* against his *own Father*, the worst of *Treasons*, as to suffer the *Actors* thereof so long to enjoy their lives? A satisfactorie reason is rendered, he was not as yet fastened on his *Throne*. To strike fiercely with ones hands before he standeth firmly on his feet, is the readie way for one to overturn himself. People must, till they are well settled themselves, and well rooted & riveted in their power, be cautious of provoking

voking any, and may justly suspend the punishing of what is faultie till a fitter oportunitie.

And now to commend unto you a double *expedient*, which may in some sort mitigate the rigor of proceedings. First know it is one thing *Magisterially* and *Imperiously* to thrust people from the *sacrament*, and another thing to request and intreat them as they tender their own good, to abstain from the receiving thereof. Both meet together in the same end, effect the same thing, though embracing several ways in order thereunto. The first way being rough, rugged, full of displeasure and distaste; the second soft, smooth, more easie both for *Pastor* and *People*, and most proportionable to the meekness of the *Ministers* in the *Gospel*. Let this later way therefore be used by you, when you see just cause to seclude a *Parishioner* from receiving of the *sacrament* for suspected or detected insufficiencie, when *ingenuitie* and hope of amendment is legible in him. As

It is said of *Titus Vespasian* (for the sweetness of his nature, stiled the *delight of*

man-

mankind) the *neminem demisit tristem*, he never sent any *suitors* sad away from him. Yet it must certainly be presumed, that he denied many their desires, it being usual at *Court*, that there be several *Petitioners* for the same *Office*, which onely one can receive, but then that *Emperour* had the happiness so to qualifie his denials with good language, that he made them but one degree from a *grant*. Sometimes he would convince such Suitors in their judgements, that they requested that which was not in his present power to grant. Sometimes he shewed them, that their desires were destructive unto themselves, at leastwise, that they were unfit and improper to receive them. Sometimes he would promise them the next preferment far better and fitter for them. In a word, without any falshood or flatterie (as beneath the *Majestie* of a *Prince*) his soft, supple, and complying nature so applied it self to all dispositions, that people contentedly, yea, thankfully & chearfully departed from him with denials.

God hath given you such *sinews* of *Logick*,

gick, and such colours of *Rhetorick*, & such perswasive tongues, if pleased to improve them; that except you meet with *unreasonable men*, 2. Thess. 3. 2. (*from whom God deliver you*, ἀπὸ τῶν ἀτόπων) from those that have no *Topicks*, no sence of reason or arguments, you may convince such whom you account unfitting to receive, for their own good, to abstain from the same.

Neighbour, with Joseph, *I would be a just man, that is in Gospel acception, an equal man*, Matth. 1. 19. *I am not willing to make you a publick example that others should take any occasion to slight and neglect you. I am tender of your credit, conceiving it to be wrapped up in my own; such the near relation betwixt the Shepherd and his Sheep.* I will not in a disgracefull way forbid you the Lords table, but with *Joseph*, I am minded *to put you away privily*, or rather do entreat you willingly to put away your self. I am jealous over you with a godlie jealousie, that you have not as yet such a measure of knowledge as may fit you for these mysteries. I say, *as yet*; for I doubt not but on your prayers to God for your self,

and

and mine for you hereafter, you may seasonably be admitted to the *Sacrament*: but it is better to stay a year too long, than come a day too soon. Know, I could interpose my power, if so disposed, and command you forbearance, but what saith *St. Paul*, Philemon 8. Wherefore though I might be so much bold in Christ to enjoyn thee, the which is convenient, yet for loves sake I rather beseech thee, and know the strength of my affection to thee inditeth this counsel, and no other by-respect.

A soft tongue, saith *Solomon*, Prov. 25. 15. *breaketh the bones*. It is impossible but that an ingenious nature will be affected therewith, and cannot take just exception thereat.

The second *expedient* I recommend is this, even to practice our *Saviour* his precept, *Matth. 9. 17. Neither do men put new wine into old bottles, else the bottles break & the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

I apply it thus, put *old wine into old bottles*, your *ancient Communicants* which formerly

merly have frequently received of your ſelves, or your *Predeceſſors*, and are habited to the ancient cuſtom of receiving, admit them without any ſcruple (except excludible according to the premiſes, for ſome notorious ſin) charitably preſuming (nothing appearing to the contrary) that they are improved in ſufficiencie for the ſame.

Now *put new wine into new bottles*. Such *novices*, which never before received, and remember not the *old Temple*.* I mean the former *diſcipline* of the *Church* under *Epiſcopacie*, whoſe maturitie to receive bears date onely from the beginning of our differences. Let them on Gods bleſſing be ſolemnly tried and examined before they be admitted unto the receiving of the *ſacrament*.

And here by your leave and favour, I humbly conceive, that the * *Ordinance* of *Lords* and *Commons*, (if ſeriouſly peruſed according to the genuine and natural ſence of the words, ſpeaks onely *de admittendis*, and not *de admiſsis*, and impowereth *Miniſters* onely to the Examination of ſuch

* *Anno Dom* 1645. *die lunæ Oct.* 20.

ſwho

who received it not before, who ought now more ſtrictly to be examined in *England* than ever before: for the *Church of Rome* erroneouſly advanced Confirmation to ſuch a height, as to make it a *ſacrament*. The *Church of England* under Epiſcopacie retained it ſo far as an ancient and uſefull cuſtom, appropriating the exerciſe thereof to *Biſhops* alone. The *preſent diſcipline* hath utterly aboliſhed both *Biſhop* and the uſe of Confirmation. However, ſomething analogical thereunto may and muſt be continued. The Primitive Chriſtians being wiſe in the appointing, though after-ages were ſuperſtitious in the abuſing thereof, and the more *confirmation* is neglected, the more ought a ſerious examination of youth in this kind be continued and practiſed.

In a word, there is a way to examin people, committed to the care of the *Miniſters*, which may be done without any dangerous noyſe, and without the leaſt ſuſpition of pragmaticalneſs, and yet to the great glorie of God, quiet of the Miniſter, and edification of the Church. This examining conſiſteth not in ſummoning peo-

ple before them, and sounding them with Question and Answer, but in the solid and faithfull preaching the sincere Word of God, which carrieth a *secret searching power* along therein, *Heb.* 4. 12. *For the word of God is quick, and powerfull, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts, and intents of the heart.* Thus by *prophecying* (that is by preaching of Gods Word) 1. *Cor.* 14. 23. *If there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: & thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.* I say, let us take off for a time from the other, and more practice this examination as least subject to exception. Trie it but for a time, and you shall see what success it will find, and fright unworthy persons from the Sacrament, with a more awfull reverence than your actual secluding them for not submitting themselves to the examination.

To

To conclude, I may compare the first high acting of *Presbyterians* to men running in a race. It is impossible for a *Racer* to stop just at the *mark*: he must either over-run it, or else can never come at it. But when past the *mark*, (necessarily transported with his own fierceness beyond the same) he will return to it again, to shew that that place and no further was the intended end of his endeavours.

Whilest you contested with *Episcopacie*, your *Corrival*, and were seven years since in the height and heat of your contention, therewith much may be pleaded for your *passion*, if it transported you in some actions beyond the just *standard* and *proportion* of your judgements.

But seeing now it hath pleased God that you have run your Adversarie quite out of distance, and have attained that you strove for, it will be no shame, nay it will be your honor to abate and remit of your former eagerness, and coolly and calmly to return to the place which you over-shot in the Paroxcism of that contest. This is the humble advise and desire of him who hath

no private ends therein; but the advancement of Gods glorie, and the good of his Church. Amen.

THE

THE SECOND RECONCILER.

Acts 13. 15.

And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and Brethren, if ye have any word of exhortation for the people, say on.

THis Chapter presents us with four principal remarkables.

The solemn separation of *Paul* and *Barnabas* for the *Ministerie*, five pious persons are mentioned, *vers.* 2. all in humane likelihood, equally probable for the employment. *Barnabas*, *Simeon*, *Lucius*, *Mahanaem*, and *Saul*; of these God leaves the three middlemost, takes the first and the

the last; *even so Father because it pleaseth thee.*

Then have we the three first adventures of *Barnabas* and *Saul* in there *Ministerie*, whereof the first proved prosperous, the second with the *Jews* at *Antioch* had sad success, the third with the *Gentiles* in the same place came off with comfort. We *Ministers* must not be elated with good success, but fear the worst, nor dejected with bad, but hope the better.

In their first adventure they confounded *Elimas* the *Sorcerer*, and *Saul* converted *Sergius Paulus* the *wise Deputie* of *Cyprus*. By the Laws of *Heraldry*, whosoever fairly in the *Field* conquered his *Adversary*, may justifie the wearing and bearing of his *Arms* whom he overcame. Here *Saul* had conquered *Sergius Paulus*, overcome his *ignorance*, vanquished his *infidelitie*; no wonder then if he assumeth his name, and henceforward is called *Paul* in all the *history*, his next voyage ends sadly, and sorrowfully with *Blasphemie* and *Persecution* from the *Jews* at *Antioch*, though it began *Comically* and courteously with this fair in-

vi-

vitation in my Text; *and after the reading of the Law and the Prophets*, &c.

The words contain a principal part of the *Jewish Liturgie*, or if that displeaſe, their *Directorie*, wherein their ſolemn *Sabbath-ſervice* is plainly preſented unto us. I confeſs, there is no mentiō of prayer an eſſential part of Gods worſhip among them, (my houſe ſhall be called the houſe of prayer) which is omitted in the *Text*, not as if it were omitted by the *Jews*, but becauſe *St. Luke* haſteneth with all convenient ſpeed to the *Doctrinal* part, as leading the neareſt way to the matter in hand. Some perſons account this verſe their *Maſter-piece*, hoping hence by their cunning *Chymiſtrie*, to extract a *Licence general* for all men to preach; though the words well underſtood, are ſo far from their building any advantage thereon, that they batter down both their *opinions* and *practice*.

We will firſt clear the ſame from the incumbrances of all difficulties, and then extract natural and profitable obſervations from them.

Law and the Prophets] Law taken large-

ly,

ly, conteineth all the *Prophets*, & *Prophet* taken largely, compriſe all the *Law*, 2. Pet. 1.20. *No Propheſie of Scripture is of private interpretation.*

Yea *Moſes*, the Prophet Paramount was the *penner* of the *Law*, Deut. 34.10. And there *aroſe not a* Prophet *ſince in Iſrael like unto Moſes whom the Lord knew face to face.* But when the *Law* and the Prophets are diſtinguiſhed, ſo as to devide the *old Teſtament* betwixt them, as *Luke* 16. 20. *they have Moſes and the* Prophets: then by *Law* is meant the Pentateuch, or *five books of Moſes*, by Prophets all the reſt of the *old Teſtament*, not onely ſuch parts as foretel what was to come, but alſo which *hiſtorically* relate what was paſt.

The *Rabbins* tell us, that the *five books of Moſes* were divided into fiftie three *Peraſoth* or *Diviſions* (each whereof conteined one hundred thirtie ſix verſes) and one of them was read every Sabbath-day, beginning at the firſt *Sabbath* after the feaſt of *Tabernacles*, if any ſay, there being but fiftie two *Sabbaths* in the year, what did they with the odd *Peraſoth*, or *Diviſion?* I

can

can give no certain account, save that it is probable they doubled their *office* the last *Sabbath*, hemming it, as I may say, at the close and conclusion thereof.

The Masters of the Synagogue. Why plural? what saith *St. James, be not many Masters.* *Answ.* By *Masters* are meant the several *Rulers* thereof, which as the *Rabbins* do teach, were subordinate one to another.

Here it will be worth our pains to make enquirie into the *name, first founding*, and use of the *Synagogues.*

Synagogue, signifieth a Meeting-place where many are assembled together. The first and last mention of them in the *old Testament*, is *Psal.* 74. 8. *they have burnt up all the synagogues of God in the land.* Now if this Psalm had had any large Title, we might have conjectured at the time when *synagogues* were first founded. But nothing appears in the front thereof more than, *Maschil* to *Asaph.*

Again, if this *Asaph* was the same with him who was contemporarie with *David*, 1. *Chron.* 25. 2. whose sons were designed for *solemn singers*, this would advance the

seniorities

senioritie of *synagogues* as extant in *Davids* time: But much weight must not be laid on so slender a proof for fear of failing. Seeing *Asaph* there may be taken, not for his person, but for his posteritie, some hundred years after; the result of all is this, uncertain but ancient is the *Original* of *synagogues*, as before the *Captivitie of Babylon*. No positive place of *Scripture* directly enjoyneth their *foundation*, onely for the necessarie ease of *People* who could not repair to the *Temple* and return back to their own homes on a *Sabbath-day*. These may be laid to be *jure Divino secundario*, by *Divine right* once removed, namely collected from the Scriptures by necessarie consequence, and were constantly graced with our Saviours companie therein. These *synagogues* served for a double intent, as our *Churches* for *Devotion*, and as *Schools* or *Academies* for *Disputation*. Act. 17. 17. *Therefore disputed he in the synagogues with the Jews*. So that the *synagogue* may be presented in its *lively* Pourtracture, like to the *Builders of the walls of Jerusalem*, Nehem. 4. 17. *holding a Trowel, to build it, in*

one

one hand, and a Weapon, to defend it, in the other. Semblablie the *synagogues* were both for *edification* of *people* in *knowledge*, and for *controversial defending* of the *Truth* therein by *Polemical Learning*.

sent unto them, saying,]

Object. It seems it was fashionable in that age, that any who would might preach in the *synagogues*, onely with a courteous call of the *Masters* thereof; so that the *Pulpit* lay open to all *comers* and *goers*, & not (as some now endeavour) enclosed by, yea engroſed a *particular profession*.

In answer hereunto we will first clear the Title which both *Paul* and *Barnabas* had to preach the Word.

First for *Barnabas*, his first title was, by his *extraction*, being a *Levite*, Act. 14.36. to whom it belonged by their Profession to teach the *people*.

Secondly, he had an *extraordinarie call* from God in the second verse of this Chapter: besides, at this time a *civil invitation* from the *Masters* of the *synagogue*. Thus his three-fold cable cannot be broken, nor any unlawfull invading of the *Ministerial office* be charged upon him. Thirdly

Thirdly, St. *Pauls Commission* to preach, doth appear both by his *abilitie* and *authoritie* for the same. His *abilitie*, Act. 22. 3. *Brought up at the feet of Gamaliel.*

Object. We confess his *abilitie*, but denie his *authoritie*; for first he was no *Levite*, but of the *Tribe of Benjamin*, to whom the expounding of the *Law* was never committed. Secondly, he was one of a *manual* and *Mechanical trade*, Act. 18. 3. *A Tent-maker.*

Answ. All is confest, but let the *unpartial Reader* consider first, that *Paul* was a *Pharisee*, the son of a *Pharisee*, Act. 23. 6. Seasonably let him also weigh the words of our *Saviour*, Matth. 23. 2, 3. *The scribes and Pharisees sit in Moses chair: all therefore whatsoever they bid you observe, that observe and do: but do not after their works, for they say and do not.*

Indeed, the *Lay-pharisees*, as I may term them, sit not in *Moses chair* in one capacity, because being of other *Tribes*, they might not *offer sacrifice, officiate at the Altar, and attend at the Temple*, but onely as *Professors* of the *Law* and *Doctors*, they might read publick

publick Lectures to their Auditors. Thirdly, let them consider that Synagogues, as aforesaid, were of double use, and served for an Academie as well as a Congregation. All which laid together, it will plainly appear, that *Paul* in his *Pharisaical capacitie*, had sufficient authoritie to teach in the *synagogue*. Not to speak of his *calling* of *Callings*, his extraordinarie and immediate Commission from God, authorizing him to the same.

Object. Grant the *abilitie* and *authoritie* of *Paul* and *Barnabas* to preach, yet both were utterly unknown to the *Masters* of the *Jewish synagogue* in *Antioch*, who beheld them as neither more nor less than meer strangers, casually coming thither.

Answ. First we will premise the answer of *Carthusianus a learned Papist*, and justly dissent from the former part thereof. *Ex habitu censuerunt esse pios & religiosos.* They esteemed them, saith he, to be pious and religious men by their habit.

To this I agree negatively thus far, that nothing of vanitie or lightness appeared in

there clothes to speak them idle or foolish persons, but otherwise I dissent, that the form or fashion of their clothes differed from other *people*. Surely what would hide and heat, cover and keep warm, served their turns. The Cloak, no doubt, which *Paul* left at *Troas*, 2. *Tim.* 4. 13. differed not in shape from other mens. For then in the time of persecution to be distinguished by their habit from others, what was it but to give a mark of discoverie to their enemies malice, yea, to give them aim to level the more steadily at them. And yet I denie not, but that it is fitting, that in times of Peace *Ministers* should be distinguished from ordinarie men by the gravitie of their garments. And the *Ancient Church-Canons* on that kind, were grounded on just considerations.

We answer, It is more than probable, that the fame of *Paul* and *Barnabas* came to *Antioch* before their persons came thither. There being dayly intercourse by Sea betwixt *Paphos*, a *famous* Port in *Cyprus*, and this *Antioch*. The smiting *Elimas the Sorcerer* blind, and converting of *Sergius Paulus*,

Paulus, could not but make a ſtrange and ſudden impreſſion on the neighbouring places.

Secondly, their grave demeanour and reverend behaviour in the Synagogues attached the eyes of all people to behold them and beholding, to read in them more than common and ordinarie perſons. They behaved not themſelves in *Gods houſe* during the exerciſe of Gods ordinance, like ſome *ſpiritual Clowns* now adays, whoſe unreverent deportment bewrays their ignorance; but ſo decently they demeaned themſelves, that they ſtruck the *beholders* into a reverent opinion of their perſons, and conjecture at their profeſſions to be *Preachers of Gods Word.*

Thirdly, had the *Maſters* of the *Synagogue* been miſtaken herein, had *Paul* and *Barnabas* been otherwiſe than they appeared and were apprehended to be [*viz.* no more than common men unimpowered with a *Commiſsion*] to preach. Surely the *Rulers* preſumed on their *modeſtie* and *humilitie*, that they would decline the proffer, ſeeing in that Age, none adventured to

teach without lawfull authoritie; as largely, God willing, shall be proved hereafter. Mean time let us proceed to the Collection of some natural observations from the words, *After the reading of the Law and the Prophets.*

Doct. 1. *It is good reason, that Gods word in the Church should have precedency of mens meditations.* For Gods word is all gold, (and prized above it by *David*, Psal. 19. 10.) the best mens meditations but silver and guilt, and that silver having much allay therein, which debaseth the metal, though it maketh it to work the better to mens understandings, rendering the sublime puritie of Gods word more easie and intelligible when expounded, explained, and applied by the pains and endeavours of *Ministers*. Wherefore as the *Master of the Feast*, John 2. would have the best wine brought first, and then what was worse. So fit it is that the *virgin attentions* of the people in the Church, should first be fed with the pure and sincere word of God; as it is in the Text, and afterwards their appetites may be entertained with less daintie diet,

diet, the sermons and studies of their *Ministers*.

Doct. 2. *It was an ancient custome in the Church, that Gods word was publickly read therein.* And here let us endeavour to raise the just reputation of the word publickly read; some conceive, that the *Word preached*, is as much holyer than the *Word read*, as the *Pulpit* is higher than the *Desk*. Yea such will say, *my self*, or *son* or *servant* can read a Chapter as well at home, as any the most *accomplished Minister* in *England*. But let such know, that he which doth not honor all, doth not honor any of *Gods ordinances*, & it is just with God, that preaching of the Word should prove uneffectual to such as slight and neglect the reading thereof.

Doct 3. *Blessed be the goodness of God, who hath bettered the Bill of fare of Christians, by allowing our souls a second Course of the New Testament.* And properly may the *New Testament* be termed a *second course*, which commonly hath dishes fewer than the first, for there quantitie, finer for the qualitie of the meat; and here far be it from

me to make comparisons (which are odious in themselves, and so much the more odious, the more eminent the persons, or things are that be compared) betwixt the *Old* and *New Testament*. As *Moses* in holy zeal, by clashing the first Table against the second, brake both; so some prophanely & despightfully abuse *Old* and *New Testament*, about preeminence betwixt them. But acknowledging them both best in this respect, as to us; the *New Testament* excels as far as a blessing performed is better than a blessing promised, and a *Saviour* tendered in possession, more comfort than in reversion.

The Rulers of the Synagogue.

Doct. 4. *No considerable societie can long comfortably subsist without some government to order the same.* Ten are but a few men, yet *Moses*, by the *Counsel* of *wise Jethro* his *Father in Law*, Exod. 18. 25. *made Rulers of tens.* Better is a *Tyranny* than an *Anarchie:* for where every man doth what is good in his own eyes, where there is equalitie amongst all, there will be equitie but amongst few men.

Doct.

Doct. 5. *It is lawfull for Miniſters to make uſe of the help of others, not onely in their ſickneſs and neceſſarie abſence, but alſo when their own perſons are preſent.* First, becauſe we muſt as well *mend our nets*, as always *catch fiſhes*; as well ſtudie for new ſupply, as always *preach*. And ſeeing nature hath given us as well two ears as a tongue, we muſt as attentively liſten to the parts and pains of others, as contentedly utter our own *meditations*.

Secondly, ſuch varietie will not onely be pleaſant but profitable to our *people*. *In the mouth of two or three witneſſes let every truth be eſtabliſhed.* When the People ſhall hear the ſame matter in a different manner, one truth [*Salvation by Gods mercies alone and Chriſts merits*] dreſſed in ſeveral motives and methods, and expreſſions. *The nails will be driven the faſter by many Maſters of the Aſſembly*, and though it be faultie for itching ears to heap up *Teachers* to themſelves, yet ſometimes ſuch *exchange of Preachers*, increaſe the *edification of an Auditorie*.

Doct. 6. *They may have courteſie and ci-*

vilitie in them, who notwithstanding may be devoid of grace and true sinceritie. These *Masters of the Synagogue* began very mannerly proffer *Paul* and *Barnabas* the courtesie of the place, but all ended at last in *blasphemie* and *persecution.*

Doct. 7. *None are to preach but such who are lawfully called thereunto.* The *Rulers* of the *Synagogue* gave a licence to *Paul* and *Barnabas*, who intrude not without their leave and desire. How many now adays in despight of the *Rulers* of the *Synagogues*, the undoubted *Patron*, the *lawfull Incumbent*, the *Guardians* of the *Church* publickly chosen, storm the *Pulpit* by their meer violence, without any other *Call* or *Commission* thereunto.

Be it first premised, that we protest our *Integritie* not to invade the due *Right* of any *Christian*, with *Abraham*, Gen. 14. 23. *We will not take a shoo-latchet which is none of our own.* To which purpose we lay down the following Rules, allowing as much libertie as may be to all *Gods servants.*

First, *Parents* & *Masters* of *Families*, may and must privately teach their own *Children*

dren and *Servants*. Teach them, and thou ſhalt be taught; Inſtruct them, and God will inſtruct thee; never had *Abram*, in all probabilitie, ſo ſoon known Gods intentions to deſtroy *Sodom*; but becauſe *Gen.* 18. 19. *he would command his children to keep the Law of God.* Even *Mothers* ought to do this, who have a legiſlative power over their *Sons*, Prov 1. 8. *Forſake not the law of thy Mother.* It is remarkable, that great grace which God did to a *Mother*, that her private precepts, (namely *Bathſheba* to her *Son Lemuel*) Prov. 31. were afterward made *Canonical Scripture* for Gods whole *Church.*

Yet let me adviſe *Parents*, when modeſtly undertaking in their own houſes to explain Scripture, not to make *fountain*, but *Ciſtern expoſitions* thereof: *viz.* not to be the *inventers*, but the *declarers*; not the *deviſers*, but the *remembrancers* of *interpretations. Children and ſervants, I have heard ſuch a godly Preacher, or have read in ſuch a learned comment thus to expound this paſſage of Scripture.* But if he ſhould adventure of himſelf to tender unto them an explicati-

plication, let it be done with an humble reservation and submission to the better judgements of those, whose proper profession it is to expound the same. Hoever, he may more safely deal in *Application* than in *Explication* of *Gods word*, the general *precepts*, *promises*, and *threatenings*, whereof, he may effectually applly to himself and those of his *familie* under his inspection.

Secondly, *Judges* on the *Bench* may and must in their charges teach the Countie there assembled, inserting Scripture in their discourses, such the correspondencie, and mutual good intelligence between the Laws of God and Man, that they return and receive strength and lustre each to other. This made *Jehoshaphat* to couple Judges and Priests together in the visitation of his people, 2 *Chron.* 17. vers. 7. *also in the third of his reigne he sent to his Princes, even to Benhail, and to Obadiah.* vers. 8. *And with them he sent Levites, even Shemaiah*, &c. vers. 9. *And they taught in Juda*, &c. The one the Law of the Land, the other the Law of the Lord; which excellent Medley made a cordial composition thus put together. Thirdly,

Thirdly, *Professors* in the *Universitie*, as the *Doctors of the Chair*, may, in a *controversial way*, preach to young *Students* under them. Such *Doctors in Divinitie* are generally in *Holy Orders*, but if (which is rare) one unordained be preferred to the place, he may use *Polemical preaching*, confining himself to the *Schools*, the proper centre thereof.

Fourthly, *Generals* in the *Field*, before and after the *fight*, may make *Orations* or Sermons if you please, to encourage the *souldiers*. I confess, as custom hath confined the word *Bible*, (signifying in it self any Book) to the Word of God, so hath it appropriated *sermons* (which importeth any speech) to those made by a *Preacher* in the *Pulpit*: Otherwise those may pass for *sermons* which *Generals* utter in the *field* as *Joab*, *Abiah*, *Jehosaphat*. And because all true valour is founded in the knowledge of God in *Christ*, such *Generals* may and must, to raise the resolution of their souldiers: by inserting and interposing passages of Scripture, animating them to depend on God the just maintainer of a right cause.

cause. Thus Queen *Elisabeth* in 88. at *Tilbury Camp*, inspirited her souldiers with her Christian exhortation.

Lastly, all Christians ought mutually to teach and instruct one another. In this case every *place* is a *Church*, *day* a *Sabbath*, *occasion* a *text*, *person* a *Preacher*. Rom. 15. 14. *Admonish one another*, Col. 3. 16. *Teaching one another in Psalms and Hymns*. Thess. 4. 18. *Comfort one another with these words*, Jude 11. *Edifie one another even as also ye do*, Heb. 3. 13. *Exhorting one another*. To this end are *talents* bestowed on men that they should stirr up the *gifts of grace* which are in them. Thus *Priscilla*, though a woman, instructed *Apollos* But here we must distinguish betwixt *mutuall* and *Ministerial teaching*. In the former the *Romans* may be said to teach *St. Paul*, as well as *St. Paul* the *Romans*. *I am comforted with you by the mutual faith both of you and me*, Rom. 1. 12. whilst *Ministerial teaching* belongeth onely to such, who are solemnely called thereunto.

Take two *Criteria* or distinguishing marks, betwixt *mutual* and *Ministerial* teach-

teaching. The former is compatible with another *vocation*, either *liberal* or *mechanical* according to the condition of the Person. Yea which is more, not onely it is lawfull to have another calling, but in some cases for some men, sinfull to be without it; S. *Paul* saith, 2 *Thes.* 3. 10. If any would not work, neither should he eate. This *mutual teaching* of others will not excuse peoples idleness, nor can they plead for themselves, this *mutual labour in love* shall exempt them from other *manual work*; because by it self it amounts not to a distinct profession, as being the entire body of a calling, which is onely a part and necessary member of all mens duty, as they are *Christians*. But *publick preaching* is to possess the whole man as the highest of employments, wherein he may use all his pains and endeavours.

Secondly, no *Salary* or *reward* is due to *mutual teaching* (save the inward blessing which God bountifully will bestow on such as labour therein) so that the *Teacher* may demand it of due, it being an injury in the party taught to detain the same.

Such

Such *Teachers* must know themselves sufficiently satisfied by the good, which is returned unto them by reflection, having their graces heightned and intended by their instruction: Besides the party taught restoreth oft times instruction unto him and so there is nothing due in the reciprocation of courtesies, but the obligation cancelled on both side. But *to ministeriall preaching* wages is due by Gods appointment, *The labourer is worthy of his hire* because sequestring his soul from other works to attend that business alone, God hath ordered it, 1 Cor. 9. 14. *that those that preach the Gospel shall live of the Gospel.*

Thus have we given, or rather God hath given, and we have declared, how Christians un-ordained may teach Gods word in a *Domestical*, in a *mutual*, in a *military*, in a *Judicial*, in an *Academical* capacity; shame light on that *steward* who is niggardly where his *master* commands him to be bountifull, had we denyed *Christians* this liberty, we had wronged them much, our selves more, God most. But now

now let me say unto them in the words of the *master of the Houshould*, Matth. 20 the 14. *Tolle quod tuum est, & abi, Take what is thine and go thy way.* Be contented with what hath been allotted unto you, which hath been fairly measured out and with all possible advantage. Gripe and graspe not after more, least you loose the blessing and benefit of what you have, which hath now brought us to the following Doctrine as chiefly intended in this discourse.

Come we now to the main Doctrine which is this, *none may ordinarily execute the office of* Preacher, *except lawfully called thereunto, I say ordinarily.*

For much may and must be indulged to *Lay-men* in *absolute necessity*, if they adventure to exercise the *ministerial function.* I say *absolute necessity*; Here first I exclude all *conditional necessity* which is but necessity of conveniency. Such *Saul* might have pleaded for himself, 1 *Sam.* 13. 9. *When presuming to sacrifice to prevent the peoples scattering.* But when the necessity is invincible and unavoydable, God may seem to dispense as in *Davids* eating the

shew-

shew-bread properly belonging to *Priests* alone. Otherwise men must not first make *necessities*, and then make use of those *necessities* to excuse their *extraordinary practices*. For instance, suppose some out of sullenness and pride, conceiving themselves too good to converse with *common Christians*, should separate themselves (being none of them *ministers*) into a solitary place from all *society*. It were presumption for one of them to adventure on the *Office* of the *ministery*. But put case some number of people (none of them ever ordained) banished by *Tyrants*, *carried captive* by *violence*, or casually cast by *shipwrack*, or *Tempest* into a *Wilderness*, or amongst *Pagans*, where no possibility of recovering a *minister*, if the gravest and ablest amongst them should by general consent be chosen to officiate in their Congregation, God no doubt would hold him guiltless in such a case of extremity.

Except they be lawfully called thereunto.

A lawfull calling is partly internal, partly external, the Internal part thereof consisteth in two things.

First,

First, in having a desire and delight to undertake the *ministery*.

By desire I understand, not every fond fancy, light or slight affection, but a serious and reduced tendency of the soul to that calling. Especially, when such persons, if consulting sinister respects, might have provided more plentifully both for themselves, and their posterity; yet passing by more gainfull professions, whereof they were equally capable with others, their restless souls cannot be centred with satisfaction on any profession, save that of the ministery, Thus *Tim.* 3. 1. *If a man desire the Office of a Bishop he desireth a good thing*, not the *honour*, but the *Office*, not the *profit*, but the *pain*: whence it is, mans natural appetite, if he have as great a desire thereunto as to his natural food.

Secondly, in having some competent ability to discharge that *Office*, I say competent: For for these things who are sufficient? It is a Burthen too heavy for the back of an Angel; Some skill in *Greek*, and *Hebrew* that he may competently recover the Scripture in the *Original*. Some skill

in Logick to analize the Scripture aright. For although the words of the Apostle, 2 *Tim.* 2. 15. *Rightly dividing the word of truth*, be principally intended, *Theological* divisions (giving comfort to whom comfortt errour to whom terrour belongs) yet even *Logicall* dividing is necessary for the clear parcelling and expounding the word. Some skill not in *vain* but *full* Philosophy to understand the *Metaphors* of *Scripture*.

Know here, great the difference of abilities in several ages. In *time of general ignorance a lesser degree of knowledge* must be admitted: Sad the times in the beginning of Queen *Elizabeth*, when by her *Majesties* injunctions, the *Clergy* were commanded to read the *Chapters* over once or twice by themselves; that so they might be the better enabled to read them distinctly in the *Congregation*. Blessed be God, we have an alteration to the better, and lately there hath been plenty of able men, were their parts but sufficiently sanctified; which hath brought me to the third part of the *Internal Call* viz. *Inward Holiness*

This is mainly material as rendred for

a reason of the extraordinary success of the *ministery* of *Barnabas*, Acts 11. *Why much people were added to the Lord*; by his preaching. *For he was a good man, and full of the Holy Christ and of faith*, &c.

I deny not but it may be possible even for a wicked minister, *virtute officij* by virtue of his office to convert others to God. But far betterit is when done *officio virtute*, by the office and efficacy of his virtues, as the Instrumental cause thereof. True it is *Daniel* 12. 3. *They that turn many to righteousness shall be as the stars for ever and ever*, but what went before in the same verse; *and they that be wise shall shine as the brightness of the Firmament*. And what saith *Solomon* Prov. 9. 22. *If thou be wise thou shalt be wise for thy self*, *chiefly* labouring to make *his own calling and election sure*.

The *External call* consists, first, in the approbation of such in the Church, which have power and place to examine them. For know, all men by nature have *Laodicean humour* in their souls, ready to say, *I am rich, and have need of nothing, when*

indeed they are poor and have need of all things. I have *gifts*, I have *graces* fit to make a *minister*, will *swelling emptiness* say, when *modest abilility* is often silent.

Now let another praise thee, and not thy own mouth. Let guilty dross decline the *Touch-stone*; good gold rejoyceth when brought thereunto, *But let these also first be proved.* A great Emphasis is couched in *also*, how good soever they may be reported: let their *honesty* and *ability* both of them be first examined, wherein eminent holiness may make the less knowledge to pass currant, but no knowledge how great soever can qualifie profaness for the *Office.*

But all these will not do the deed to make a *Lawfull minister*, still *one thing*, and but *one thing* is wanting, and that is *ordination*, Acts 14. B. *Titus* 1. 5. the *solemnity* whereof with the *Ceremony* used thereat are set forth in *scripture.* This done after the *Internal*, and *External call* compleated by *Approbation* and, *Ordination*, let one so qualified preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and

Doctrine

Doctrine, *The Lord prosper the work of his hands, yea, the Lord prosper his handy work, we have wished him good success in the name of the Lord.*

Come we now to resume our main *Doctrine*; which is this. *None may ordinarily execute the Office of a Preacher, except lawfully called thereunto.* This first, appears by the *Legall Priesthood* appropriated to the *Sons of Levi*, and two *eminent judgements* one to *Forraigners* usurping the same, *Uzzah* a private man, *Uzziah* a *King*, to shew, that neither high nor low may be excused therein. *Uzzah* to the *Tabernacle*, *Uzziah* to the *Temple*. To shew that whether the *Church* be in motion, in a fluctuating and tottering condition, or *Temple-like* in a standing and setled estate, none can be defended: *Uzzah* out of charity mistaking meaning well: *Uzziah* out of mere pride of heart lifting up himself, to shew, that God will not hold them guiltless, be their intentions good or bad, *Uzzah* favoured, (at leastwise not opposed) by the beholders, and pitied by *David* himself. *Uzziah* resisted by the *Priests*,

to shew, that whether men do or do not mislike such intrusion, it is unlawfull in it self. *Uzzah* instanly smitten with death, *Uzziah* with a long and lingering sickness parted from publick society, to shew that divine justice goeth not always the same path; and the same place in punishing *offenders.*

And here it is not unworthy our notice, that though *Jeroboam* made *Priests* of the meanest of the people (without any respect to the *Tribe of Levi* 1 *Kings* 12. 31. never giving his negative voice for any mans worthiness, but whosoever would might be a *Priest.* Yet even those *Priests,* did not officiate till the Ceremony of a mock-consecration was passed upon them, 2 *Chron.* 23. 9. *With the sacrifice of a Bullock and seven Rams*: Well did that wicked *Politician* know, that except some solemnity was used to separate his *Priests,* as mean as they were, from common people, his prophane Religion would quickly be contemned and confounded.

Secondly, This may be proved by the *solemn calling* and *Commission* of *Christs Apostles.* Their

Their *Calling* consisted in, *Come hither.*
Their *Commission* consisted in, *Go therefore.*

Their *Calling*, Mark 3. 13. *And he goeth up into a mountain and calleth unto him whom he would, and they came unto him.* παρακαλεῖται, (whence our *English Call*) it was not *who would come*, but *whom he called*, *Christ* invites all to *salvation. Come unto me all ye that are heavy laden*, onely some to the *ministerial Function.*

Object. It was *Moses* his wish *Num.* 11. 27. *Would God that all the Lords people were Prophets*; what he desired is now done, what then wished is now wrought: then prayed for, now performed. The *Pulpit* (or *Prophecying*) according to *Moses* his wish is now open to all, and such discover the *envious spirit* of *Joshua* who repine thereat.

Ans. It followeth not that those things either *should be*, or which every good man in holy zeal doth desire. I will not instance in the wish of *Daniel*, *O King live for ever*, least any say, that was but a *Court-complement*, St. *Paul* saith *Romans* 10. *Brethren my hearts desire for Israel is, that they may*

be saved. Israel indefinitely, that is *Israel* universally, though it neither could nor would be so, as contrary to the will and pleasure of God in that particular: Thus The Expressions of *Moses* was the commendable extravagancie of his pious affection; but not the exact Standard by adæquation, whereunto the lawfullness of all mens Prophesying should be proportioned.

The second part of their Commission consists in *Go therefore.* I confess the *Apostles*, when first sent to preach, *Matth.* 10. 5. Had but a limited or confined *Go, a go,* which began with, go not, *go not in the way of the Gentiles, but go rather to the lost sheep of* Israel. But after *Christ* his resurrection, their Commission was general, *go ye therefore and teach all nations--- and lo I am with you always even to the end of the world.*

Men and Brethren let me freely speak unto you of the Apostles, that they are both dead and buried, and their sepulchers (though unknown, are amongst us unto this day, *Christ* therefore promising to be with them

them to the end of the world, therein also intendeth their posterity and lawfull successours. And this is the Chartar from whence we *ministers*, lawfully ordained, justly derive our Commission.

A Third argument might be fetched from the practice of the primitive Church, wherein preaching was onely practised by such as were lawfully ordained thereunto, which may be cleared by authority out of the *Fathers*. But I purposely decline this reason remembring how *Samson* served the *Philistines*, when fastened *Judges* 16. 14. *by his locks with a pin*: For *he went away with the pin of the beam*; Thus when we think to have our *Adversaries* in this point safe and fast, when by an argument fetcht from *Church-practise* we stake them down to the *Primitive times*, away they carry pin and all by slighting and contemning such ancient practises, as no ways concluding them to conform thereunto.

Fourthly, this appeareth by several places of Scripture, as *Rom.* 10. 15. *How shall* they preach except they be sent. *Now shall*

they

they preach. That is profitably to others, comfortably to themselves, with an assurance of *Divine Direction, Protection, Benediction.* It is said in the fore-going words, *how shall they hear without a preacher*, to shew that it is equally impossible for men *to hear without a preacher*, as to *preach lawfully* without *sending.* Let such, who pretend to preach without a *call*, try if they can *hear without a preacher.* This they will never presume to do, as knowing that they shall quickly be confuted by the rest in the room, which can hear nothing where nothing is spoken, though they have as quick ears as any others.

Secondly, 2 *Cor.* 12. 17. *If the whole body were an eye, where were the hearing?* Prophets we know are termed *Seers*, 2 *Sam.* 9. 9. Now where all the body is *sight*, that may be truly termed not a *body mistical* but *monstrous.*

And here I lay this down for a position of undoubted truth, that although some not called to be *ministers* are often said in Scripture to *teach* and *instruct*; yet none are said to *preach*, but such who have a pub-

publick calling thereunto, take it in the verbe κηρύττω, *to preach*, or in the participle κηρύσσων, *preaching*, or in the verbe denoting the Act κηρύγμα, *preaching*, or in the noune κῆρυξ, expressing the *Agent* a *preacher*, in all these the word is onely predicated of such, who had a *solemne vocation*, and were entered into the *ministery*; I say again the aforesaid word *preaching* with its *derivatives*, being used more than seventie times in the *new Testament* is constantly confined either to *Christ*, or to his *Apostles*, or to his *Disciples*, or to the *Deacons*, or to some publick persons, making the same their *proper functions*.

Abate me onely two places, one *Mark* 1. 45. Whereof the man cleansed of the *Leprosie* it is said, ἐξελθὼν ἤρξατο κηρύσσειν πολλά. The other *Mark* 7. 36. of the dumb and deaf man who μᾶλλον περισσότερον ἐκήρυσσον. But here the distinction of our *Translatours* is commendable; who no doubt observing the constant tenour of *Scripture* (the best way to expound words therein) and finding the word κηρύσσειν, restrained generally to men of the ministe-

rial

rial profession have rendered the word here not to *preach* but to *publish*, Mark 1. 45. *But he went out and began to publish it much*; Mark 7. 36. *So much the more a great deal they publish it.* So that without any exception at all the rule notes universally true in our translation through the *New Testament*, that *preaching* is onely attributed to publick persons appointed for the same.

Use. *To confute such who maintain, that men gifted, though not called, may preach.* But let us examine what manner of gifts they pretend.

First, some gifts are such as may be said eminently to contain a *calling* in them namely such, which----------presently and perfectly are bestowed upon men, If a mean man utterly unlettered shall in an instant be furnished with *Arts* and *Languages*, as the *Apostles* were (not gaining them by degrees with *study* and *industry*) such a one would startle, us if challenging *ipso facto* to be a *minister*, because miraculously enabled for the same. And yet we may observe, that God to keep order and regu-

regulariry in his *Church* solemnly sent such, who were thus immediately qualified to the *Churches* approbation. *Witness Paul* and *Barnabas*; who notwithstanding their rich endowments were in this Chapter solemnly separated verse 3 with the fasting and prayer of the Church, with their hands layed on them.

Wherefore I say again should such a person appear, *commencing per salium*, compleate in all *sciences*, and *languages*, so that all the tongues, which departed from *Babel* in a *confusion*, should meet in his mouth in a *method*, it would give assurance to others, that these his gifts *came down from the Father* of lights, if willingly submitting himself to the *examination*, and *ordination* of such to whom it properly doth belong. Otherwise if amongst all other gifts; the essential grace of humility be wanting, it will render the rest suspected from what fountain they do proceed.

But let us survey what gifts those are, which generally are most boasted of by *opposers* in this point. God is my witness,

I speak it without bitterness or any Satyricall reflection. Are they not for the most part such as may be reduced to boldness, confidence, memory, and volubility of tongue. Might they not truely say of many of their Sermons what the *Son* of the *Prophets* said of their *Axe* 2 Kings 6. 5. *Alas it borrowed*, venting chiefly the notes and endeavours of others.

But grant their *gifts* never so *great*, *graces* so *good*, *parts* so *perfect*, *endowments* so *excellent*, yet meer *gifting* without *calling* makes not a *lawfull Preacher*. This appears by *Christs practice*, Luke 4. 26. where we read it was his custom to go into the *Synagogues* every *Sabbath day*. All this time *Christ* was *admirably gifted*, and *endowed* with *Gods spirit*. The *minister* of *Nazareth* might say to our *Saviour* more truly than *John* the *Baptist*: *I have need to come to thee, and comest thou to me*. He was able to teach his *Teachers*, yet all this while he was silent, tooke not on him the *Office of a Preacher*, and why, because as yet he had not received his *Commission* from God for that *office*, and therefore

fore till he was past thirty years of age, he was contented probably to follow his *Fathers calling* of a *Carpenter*, *Mark* 6. 3. Certainly) to conceal himself in a private condition, For it is said, *Matth.* 4. 27. *From that time Jesus began to preach, and to say, repent, for the Kingdom of heaven is at hand,* that is, from the time that *John* the *Baptist* was shut up in *Prison.* For fit it was that the *day-star* should set before the *Sun* did arise; Abating therefore onely that Essay which he made *Luke* 2. When he *Disputed with the Drs. in the Temple*, he adventured not on any publick performance of preaching, as well knowing, that his exquisite accomplishments would not bear him out therein, except solemnly called thereunto.

Remarkeable also is his answer to the *Pharisees* question, demanding of him, *Matth.* 21. 23. as he was teaching, *by what authority dost thou these things, and who gave thee this authority*; which plainly sheweth, that the *Pulpit* in that age did not lye open in common, to any who would stock the same, but was sequestred to

to select persons approved for the place. Yea, our *Saviour*, doth not deny he had authority, but denies to tell them what authority he had tacitely; confessing himself obnoxious to just censure, if being a mere private man without *Commission* either *ordinary*, or *extraordinary* (such his license *ad prædicandum*) he had wounded that *profession*.

Object. If a *master* may teach his *Family*, he may preach in the *Church*. For what is a *Family* but a *small Church*, or a *Church* but a *great Family*. The place makes no difference in the *Duty*, nor doth the number of people alter the nature of the *exercise*. Besides it is possible that some *numerous Family*, may have more people in it than some *narrow Parish*.

Answer. The latter is confest, but the main is this; His *calling* extends onely to his *Family*, exceeding which compass his voice (how stentorious soever) is affectually dumb, as to any *converting operation*, be cause deserting his *vocation*.

Yet of such gifted men, who without ordination presume to preach, we may observe

observe two ranks or kinds, first those who hold another calling (as I may say) in *commendum* with preaching, and discharge both employments. Secondly, such who quit & forsake their former calling, and betake themselves wholy to preach the Word.

To the former of these, I commend the words of the Disciples, *Acts 6. 2. It is not reason that we should leave the word of God and serve Tables.* which tendereth two remarkeables to our considerations.

First, that the *Apostles* would not be *Pluralists in professions*, nor retain two *callings* at the same time, and yet *serving of Tables* in that sence [that is, overseeing the poor] was more compatible with *preaching* than any other employment, as being in its own nature of a *charitable constitution*, and an *office* afterwards used in the *Church* as an entrance of *Probationers* into the *ministery*.

Secondly, the *Apostles* refusal to be double-called at once proceeded from one or both of these reasons. Either because they accounted it too heavy a taske for one person, though they were most miraculously accomplished, in which respect

the ability, and activity of their parts might have as much *ubiquitarineſs*, as mortall man can pretend to, to be preſent at once in diſtant employments. Or elſe their recuſancy was cauſed from an apprehenſion, that it was diſgracefull *unequally to yoke* the preaching of *Gods word* with any other vocation, and beneath the dignity thereof to couple it with a *ſerving of Tables*.

Thirdly we ſee they were reſolved, as to let go the meaner, ſo to retain the moſt noble and neceſſary function of preaching, whence moſt glory redoundeth to God, and profit to his people.

How then can men now adays of meaner parts and endowments diſcharge that, which the *Apoſtles* did decline *Preach*; *the Word*, & *ſerve a Ship*, *Preach the Word*, and *ſerve a Shop*, *Preach the Word*, and *ſerve the Loomes*, *Preach the Word*, and *ſerve the Laſt*, retaining either *manual* or *military employment* with the ſame?

Object. It is lawfull for men to practice a *mechanick calling* in conjunction with their preaching, warranted by the example of St. *Paul* himſelf, building at the

ſame

same time the *Tents of men*, and the *Temple of God*. Yea, he saith himself, *Acts* 20. 34. *yea, you your selves know, that these hands have ministred unto my necessities, and again* 1 Corinth. 4. 12. *and labour working with our own hands.*

Answ. *Extraordinary accidents* are not to be drawn into *ordinary practice*. The Apostle did not this commonly and constantly, but for a short time, at a very pinch, out of a holy design, namely to starve the *false Prophets* amongst the *Corinthians*, and therefore this his act ought not to be precedential to others, who are to apply themselves totally to the *ministery*.

Others there are which wholly desert their former *vocation*, and betake themselves totally to the *preaching of the word*. To the serious thoughts of such I offer the words of St. *Peter* 14. 15. *But let none of you suffer as a Murderer, or as a Thief, or as an evil Doer, or as a busie body in other mens matters.* See what a *crew* the *Apostle* hath chosen out, as onely fit to keep company with *busie bodies*; Surely *busie-bodyness* is an hainous offence of

greater guilt than men generally do know, or will acknowledge. *Noscitur è socio*, dark men are expounded by their companions. The great offence therein appeareth by such with whom the *Apostle* doth associate them; And what greater *busie-body*, than he who invadeth the *Hardest*, and *Highest*, and *Holiest* of professions, never ordained thereunto contrary to the *Councel* of the *Apostle* of Chorinth. 7. 24. *Brethren let every one wherein he is called, therein abide with God.*

And here with all reservation of due respect; and deserved honour to men of *military profession*; I humbly conceive that it may be plainly proved out of Scripture, that *Souldiery* and *Ministery* were such distinct callings, that they met not in one and the same profession. For the *Apostle* being to prove the equity and right of *Ministers* maintenance, fetcheth an argument, of *Cor. 9. 7.* From the wages justly due unto *Souldiers*. *Who goeth to Warfare at any time on his own charges*, and thence concludeth *verse 14. Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* Which words, if perused with unpartial eyes, they set up

a partition betwixt the two *callings* as not then concurring in the same persons.

And here take notice of a strange and incredible alteration within this last ten years in *England*, that either men are suddenly grown more able than before, or else the *Ministry* is become more easie than in former ages. Some ten years since when those of the *Clergy* were excluded the *Commission of the peace*, this principall reason is rendered in the Act, why *ministers* should not be admitted *Justices of the* Peace, because *preaching of the word* is enough *to take up the* whole man, so that they must be wanting to the calling of their *ministeriall function*, if attending at the same time another employment.

And yet see now on a suddain, some conceive themselves able sufficiently to follow a *manual trade* all the *weeke*, and also qualified for preaching on the *Lords day* after. I say again, either men in our age are mounted on a suddain to be more dextrous and knowing, or the ministery is stooped to be more facile and obvious, or (which I fear is the truest) men are grown

more daring impudent and prophane than in the days of our *Fathers.*

Oh let such remember what is written in the *Prophetical Epistle* of St. *Jude* placed last and next to the *Revelation*, as containing the prediction of such things as should happen in the *Church* towards the end of the world *vers.* 11. *and perished in the gain-saying of Korah.* What *gain-saying* this was we all know, *Num.* 16. 4. partly consisting in challenging *Moses* and *Aaron* to take too much upon them, partly in presuming to perform the *High Priests office.* Their *perishing* also is notoriously known, *the earth swallowing them up*, and this excellent note deserveth our best heed in it (because straggling out of the body of that History) *Num.* 26. 11. *notwithstanding the Children of* Korah *dyed not.*

God in like manner, no doubt, may and will out of pity preserve the *Children of Korah*, such seduced persons, whose simplicity is practised on by the subtility of others; but oh let those look to it who are *Ringleaders* herein, that Gods justice may be

be no looser in the main, he will take off from the children and lay load on the Fathers. Pardon well meaning persons imposed on by others, and severely censure their Conductours, if not seasonably compounded with him by serious repentance.

And here I request the unpartial Reader seriously to peruse the following passage, being the words of Mr. *Bilney* at the stake, as he stood ready to seal the truth with his blood. Having made a brief repetition of the *Articles of his faith*, coming to these words; *I believe* the Catholick Church, paused awhile & then proceeded. Fox 2 Tom pag. 278

Good people, I must here confess to have offended the Church, in preaching once against the prohibition of the same, at a poor Cure belonging to Trinity Hall in Cambridge, where I was Fellow, earnestly intreated thereunto by the Curate, *and other good people of the* Parish; *shewing, that they had no sermon there of long time before, and so in my conscience moved,* I *did make a poor collation to them, and thereby ran into the disobedience of certain authority in the* Church, *by whom I was prohibited: Howbeit I trust*

at the general day, charity that moved me to this Act, shall bear me out at the Judgement-seat of God.

Many things herein are considerable. First, *Bilney* at this time was a *Master of Arts* at least, and able to discharge the place. Secondly, being *Fellow* of that *Colledge* which was *Patron* to the *Church*; he had some obligation in conscience to see the place provided for: Thirdly, invited by the *Curate* and the *Parish*, it seemeth to amount to a sufficient calling; Lastly, the long want of the Word in that place, might make him compassionate their condition.

Notwithstanding this *four-fold-cable* to *draw on Bilney* to this *performance*, he saith, he did it but once, he made not a common and constant practice thereof, Secondly, he did not please or delight himself in the memory of what he had done, nor maketh he mention thereof in a *rejoycing*, much less in a *bragging manner*; but onely by way of necessary excuse, as somewhat troubled at the deed done, but hoping (as well he might) that God beholding the act, as qualified with the aforesaid circumstances,

ſtances, and proceeding from a pious intention, would acquit him from any guilt therein.

Let ſuch lay this to their hearts, who wanting the tithe of *Bilney* his ability, undeſired by the *Miniſter* of the *place*, (yea ſometimes againſt his will) do not with *Bilney but once*, but make an uſual practice and common cuſtom to preach againſt the *prohibition of the Church*, whoſe *ancient Canons* have ordered it, that none except *Probationers* by way of *Trial*, may preach the word. It is to be feared that many who run before *Bilney* into the *Pulpit*, will ſcarce halt after him to follow him to the *ſtake*.

However let us Miniſters, make a ſcrutiny in our own ſouls, what may be the reaſon that we are fallen into ſuch diſgrace. So that God in his juſtice hath permitted our function (formerly fenced about from common feet with an awfull reverence) now for any to enter upon it, Pſal. 80.12. *Why haſt thou broken down our hedges*: haſt broken them, that is, haſt permitted others to break them. Sure ſomething is in it more

more than we miniſters generally take notice of, that God hath expoſed us and our calling to contempt.

Tully in his firſt *Oration* againſt *Catilin*, being himſelf then *Conſul* of *Rome*, inquiring into the cauſes of the many diſtempers and diſtractions of the ſtate, and the preſumption of bold perſons to diſturbe the ſame, ingenuouſly confeſſeth, *nos, nos, dico aperte, conſules deſumus.* We, we, (ſpeaking of *Mark Anthony* and himſelf) we Generals are wanting in our places.

In like manner we may ſay, *nos ſacerdotes*, *Presbiteri*, *Miniſtri* (how would we be tearmed) *nos, dico aperte, deſumus.* We *Prieſts* and *Miniſters* are wanting to God, or to our ſelves, or to our Congregation, or to all, that God in his juſt judgement deals with us as with *Iſrael*, 2 Kings 10. 32. *begins to cut us ſhort*, pareth us in our Profeſſion, abateth us in our honour, diminiſheth us in our dignity. Let us ſearch out the cauſe diligently, and having found it, zealouſly endeavour to remove it, otherwiſe if we honour God, he will honour us, but if we proceed in our ſins, he will pro-

proceed to pour more shame and disgrace upon us, till our calling, whose reputation begins daily to lessen, become at last (though to the confusion of such as contemn it) a very shame and reproach.

And now I trust that none can take just exception at what I have freely, but without spleen or malice spoken of the blameworthy practices of such, who intrude themselves into our Profession, having unpartially reproved even my self and those of my own function: and thus my sword having equally cut on both sides; I now put it up into the sheath, never to be drawn in this place or quarrel again.

FINIS.

THE THIRD RECONCILER.

Luke 11. 2.

When ye pray, say, Our Father, &c.

IN the foregoing *verse* the *Disciples* present our *Saviour* with a Petition, qualified with, *Equity*, *Brevity*, and *Perspecuity*; Such a Petition need never doubt of success when brought to a just Judge. It consisteth of two parts.

1. The body of the Petition, *Master teach us to pray.*

2. A reason to edge and enforce the same, drawn from the precedent of *John the Baptist*, *as* John *also taught his Disciples.*

As if they had said *Master, we have taken special notice of that high opinion, you ever*

ever had of John *the* Baptist, *whom you always esteemed a Person of signal sanctity and exemplary devotion. We have heard you say of him, that he was more than a Prophet, that he was the second* Elias, *and none greater amongst them, who were born of Women. Now he had Disciples as you have, and it was his constant custom to teach them how to pray, as it is now our humble suit and request, that in Imitation of his practice, you would be pleased to instruct us likewise how to pray.*

Take notice in the mean time of the admirable *humilitie* and condiscention in our *Saviour*, no whit angry and offended with his *Disciples*, although they in a manner prescribed *John the Baptist* as a pattern for him to imitate. Had we been in *Christs* place, I mean had we had his parts and power with our own pride; how should we have tooke this in disdain and distast, that one so far our inferiour was propounded to us to follow his example. We should have returned, *John the Baptist is not worthy by his own confession, to bear my shoes*, or as he saith elsewhere, to unloose the latchet of my shoes, and again

Matth. 3. 9.

he

he plainly confesseth, He who cometh after me is preferred before me; let *John* order his *Disciples* as he please, and I will Discipline mine according to mine own will. I will not be concluded by his practice, I am to give not to receive directions. *Luke* 3. 16. *John* 1. 27.

Not so our *Saviour* he, manifesteth not the least degree of disgust, but willingly and cheerfully granteth their request, *when ye pray, say, our Father.*

Learn we from hence, when we behold a commendable *precedent* set before us in such, who either are, or else in our proud self admiring opinion are esteemed our *Inferiours*, not to disdain to follow and imitate the same; let not the *master* think much to write after a good copy of his servants setting.

Observe in the words, the time, When; the persons, Ye; the practice or duty, Pray, the direction of the duty, *say our Father*, &c. We begin with the time When.

From which we collect this *Doctrine*. *Men ought to finde out a When, wherein they are to pour forth their hearts in prayer unto God.*

Quest.

Queſt. How often is this When to return, and what rules can you give us by what number we ſhould regulate our quotidian Devotions.

Anſ. Firſt, I will tell you how often I finde a *Saint* and *ſervant of God* in *Scripture* to pray; but on this condition, that you will promiſe not to be frighted with the prodigious number of his dayly devotions. The *party* is *David*, who ſaith thus of himſelf, *Pſal.* 119. 164. *Seven times a day do I praiſe thee.* Admirable, how could *David* ſpare ſo much time from his *private* and *publick employments*; not to ſpeak of his *Family affairs*, having *ſix Wives*, 2 *Sam.* 3. 5. ten *Concubines* 2 *Sam.* 15. 16. and more Children by them, which muſt needs perplex him with much Domeſtical buſineſs. *David* was a *mortal King*, and needs muſt be employed in multiplicity of matters. Now to ſend diſpatches to that *Foreign Agent*, read the received Intelligence from him, give audience to this Embaſſadour, ſend Orders to that General, Inſtructions to that Commander, be preſent at the Council, hear Petitions, judge

cauſes

causes, &c. must needs engross much time, yet *David* in all this term of business found a constant vacation, wherein he might perform seven times his dayly Devotions. And though seven may here seem uncertain for an uncertain number, yet probable it is, *David* rather exceeded, than fell short of the same.

One asked a *Philosopher*, what was the best time for a man to eat in, to whom he ingeniously replyed, *a rich man may eat when he please, a poor man when he can*, his witty answer may afford us this grave application. Be thou poor, or be thou rich, pray thou both when thou wilt, and when thou canst, as often as thou hast either necessity, or conveniency. I will not stint thee to Canonicall hours, but embrace all opportunities that are rendered unto thee, to express thy service to God in thy prayers.

Object. But it seems we are obliged to constant praying, as the *Euchites* did in the *Primitive Church*, seeing the *Apostle* saith, 1 *Thes.* 5. 17. *pray continually, or pray without ceasing*, and if so, if all our performance

be praying, how shall we attend our callings and concionably discharge our other relations.

Answ. First in Scripture-language, that is said to be done continually which is done every morning, and every night, *Exodus* 29. 38. *Now this is that which thou shalt offer upon the Altar, two Lambs of the first year day by day continually*; and this was constantly called *Juge-sacrificium* or the continual sacrifice, *Numbers* 28. 3. and the 6. 10. *Ezra* 3. 5. In proportion whereunto whosoever constantly prayeth morning, and evening, though following his calling, and attending his own occasions all the intermediate time, may be said according to the *Apostles* precept, to *pray continually or without ceasing.*

Secondly, by *praying continually or without ceasing*, is meant, *Endeavours so to temper thy soul, as always to be in a praying capacitie, though not actually praying, yet be in put past an abilitie to discharge that Duty.* Such therefore who are so discompos'd with sin or sinfull passion, that they are rendered thereby utterly impotent to pra-

sin against the command of the *Apostle*. Otherwise it is no breach thereof to intermit their prayers and cease sometimes from the same, it being said of our *Saviour* himself in the *verse* before our Text, *As he was praying in a certain place when he ceased.*

Use. Must we finde a set time to pray? serveth this to confute such who can afford a *When* to *Eat*, and a *When* to *Drink*, a *When* to *Sleep*, a *When* to *Talk*, and a *When* to *Walke*, and a *When* to *Work*, and a *When* to *Play*: but cannot finde out a *When* to *Pray* according to our *Saviour* his *command*, *When ye pray*. Yet God, *Eccles.* 3. 1. hath made a time for all things, save that which man doth at all times, I mean sin. How many are there *that pinch on Gods side*, and as the croud of People, *Luke* 8. 45. ὄχλοι συνέχουσι σε καὶ ἀποθλίβουσι, the multitude throng thee, and press thee; so worldly men, to make room for their temporal affairs, thrust, throng, contract, yea sometimes, do wholy justle out and omit their dayly Devotions.

Come we now to the person, *ye*.

Quest. Were not *Christs Disciples* able to pray before this time? Sure I am, they were able to cast out Devils. For it is said in the foregoing Chapter *verse* 17. *And the seventy returned again with joy, saying, Lord, even the Devils are subject unto us through thy name.* Now to cast out Devils is a harder thing than to pray, because some Devils are of so sullen and surly a nature, *Matth.* 17. 21. That they go not out *but by prayer and fasting*; Being thus therefore impowered with ability to cast out Divels, surely the greater did include the lesser, and it is wonder they should now desire a Direction to pray. Say not that *Christ* made a resumption of that power which once he bestowed upon them, and after their return from preaching deprived them of them; seeing, *Romans* 11. 29. *the gifts of God are without repentance.*

Answ. Some answer this by pleading a Metathesis or transposition in the History of St. *Luke*, setting down that first which was last done, a figure very frequent in the Old Testament. But this is, though the best of shifts yet the worst of answers, last

to be tried, and cast to be trusted, saving in such cases as seem to be capable of no other solution. No need of this refuge at this time, and therefore we decline the same.

Secondly, it is answered, that it is a greater argument of Gods favour to us, and our sincerity to him, if we can power forth unto him an acceptable prayer, then if enabled to dispossess Devils. This appeareth by the *Plea* of the Reprobate to *Christ* at the last judgement, *Matth.* 7. 22. *Many will say unto me in that day, Lord, Lord, have we not propheſied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderfull works?* Nor doth *Christ* confute what they alleadge as false, but reject it as insufficient; *Verily I say unto you, I know you not.* Thus such miraculous endowments are compatible with damnation: whilest the *Spirit of ſupplication* (enabling us to pray acceptably to God) is none of those gifts bestowed upon the *Sons of Ketura*, but such as are conferred on *Isaacs* alone, given onely to us Sons, Saints, and servants of God.

Thirdly, and chiefly I answer, certainly the several *Apostles* and *Disciples* had formerly their particular prayers; and as I may term them, *personal Devotions*. Peter *no doubt* had his, *and Andrew* his, *James* and *John* their particular forms of *Invocations*. But now they desired that *Christ*, would gratifie them with such a general prayer, unto which they might all joyntly concur with their *Amen* thereunto, and all their several Devotions unite, and center themselves therein.

They also desired such a prayer, as they might transmit as an *Heir-Loom* to all posterity, and intail it on the *Church* to be used successively by all generations. Herein I hearken to the *Disciples* requesting our *Saviour*, as to the mouth of all *Christians*: For they speak as the *Speakers* or *Prolocutours*, for the *Church* in all ages desiring this boon to be bestowed upon them.

Here is worthy our observation, that our *Saviour* had once formerly delivered the same prayer both for the manner and matter thereof, and yet how again at his *Disciples* request, recommendeth the same

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(some inconsiderable differences abated) unto the practice of his *Disciples*.

For whosoever shall compare this *prayer* delivered by *our Saviour*, Matth. 6. 9. with this made by him, *Luke* 11. 2. Will finde them not to be paralell places (as many in the Gospels) presenting one and the self same matter, but two different stories as will appear by the following circumstances.

1. That was made on a mountain when multitudes of people were gathered together to hear it; This composed in a private place when *Christ* was solitary with his *Disciples*.

2. That was freely tendered by our *Saviour* unsought, unsued to, to all his Auditory; This granted at the instance and request of his *Disciples* to them alone.

3. That was inserted, & incorporated in the very body & bowels of a most heavenly sermon. This not in preaching, but after praying when *Christ* ceased from the same.

Now might not the *Disciples* have murmured hereat, might they not have said, Master, we expected you would have favoured

voured us so far (as being your *servants in Ordinary*) as for your sakes to have composed & compiled a spick and span new prayer, which we your *Disciples* might have used as a *memorial* of our *Master*. Whereas this prayer is an old one; we heard the same for all the essentials thereof, a twelve month since in that sermon you made on the exposition of the law, hence we observe;

One good prayer well composed, the more used the more acceptable to heaven; think not, like *lavish Courtiers*, our prayers shall be more welcome, if always appearing in a new suite, a new dress of language and expression.

But as the good House-holder, brought out of his Treasury *things new & old* (onely *new*, had been too *prodigal*, onely *old* had been too *penurious*) so present thou to God, new affections with thy old expressions, a new degree of faith, repentance, charity, and never fear the entertainment of thy prayer in heaven, though it be an old one, and the self-same which formerly and frequently hath been offered up.

Say, Doctrine; *It is not enough for men*

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to make mentall prayers but sometimes they ought orally to expresse the same. First, because the very speaking of the words doth raise and rouze people from drousinesse, which otherwise may assault them. I confesse no Christian ought Hypocritically to delight in hearing the *Eccho* or reverberation of his own voice, yet sometimes the same may serve to give him the watch-word, and to shake off that lazinesse which too often attendeth our Devotions. Secondly, prayers spoken are good for example to others, to shew that we are not ashamed of Gods service, but that our tongue dare openly avouch what our heart doth inwardly conceive. Thirdly, it is good for the edification of others, who may so far be partakers of our prayers, as to joyn with us in them, and to be comforted by them. A prayer concealed may have as much heat, but a prayer expressed hath more light therein, it doth shine before men, and make them glorifie our Father which is in heaven.

Obj. But *Hannah*, 1 Samuel, 1.13. *Onely moved her lips, and her voice was not heard,*

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embracing a middle way betwixt *Mental* and *Oral prayer*, which can seem best of all as participating of the perfections of both.

Anſ. Hannah herein ſtands ſole and ſingle by her ſelf. It is ſufficient that ſhe confeſſeth her ſelf to be of a troubled and ſorrowfull ſpirit, an excuſe for all her actions if one ſerious ſcrutiny appearing not ſo compoſed, and therefore not to be drawn into Precedent for others imitation.

Come we now to anſwer thoſe *Cavils*, which this age hath deviſed againſt the *Lords prayer*; a ſubject not unneceſſary in our days. Indeed when one had made a large diſcourſe in the praiſe of *Hercules*, and expected great commendation for the ſame, his *Audienee* onely anſwered his expectation: with this queſtion, *quis unquam vituperavit Herculem, whoſoever ſpake in the diſparagement of Hercules.* Intimating thus much, that his pains might very well be ſpared in a needleſs ſubject, all the world acknowledging the worth and valour of *Hercules.* The ſame will be ſaid of the enſuing part of my *ſermon, ut quid hac perditio, what needeth this waſt* of words and time,

time, were ever any so impious, so prophane as to doubt, much less deny the divine inspiration and dayly necessary and profitable use of the *Lords prayer?*

Ans. Thirdly, I believe it is almost *unprecedented* in former ages, which maintained a constant reverence and esteem thereof, as the *Lords prayer*, and *Lord of prayers*; But alas! we are fallen into such an impudent age, wherein many begin to slight it, of whom I will say no more than this, *If they begin to think meanly of Gods prayer, what cause hath God to think basely of theirs?*

And now I remember what *John the Baptist* said to our *Saviour*, Matth. 3. 14. *I have need to be baptized of thee, and comest thou to me.* In humble allusion whereunto I may say, my prayers have need to come to *Christ*, to mediate and intercede to God for them, and to present them with his merits to the *Throne of grace*: And now *his prayer comes to me*, so the *all disposing providence* of God hath ordered the matter, that in the prosecution of my *Text*, I must be a weak *Advocate* in the defence there-

thereof. The best is, it mattereth not who is the *Pleader* when God is the *Clyent*, and what is wanting in my weakness and worthlesness, will be abundantly supplyed in the might and merit of the subject which I undertake.

First, it is objected that it is a *set form of prayer*, and therefore doth *pinnion* and confine the wings of the *Dove*, which ought to be at liberty and freedom, to make choice of his own expression of it self. It is said, Rom. 8. 26. *The Spirit it self maketh intercession for us with groans which cannot be uttered.* It is therefore presumption in man to make himself *Gods Interpreter*, and to dictate those words whereby his *Spirit* is to impart and communicate it-self to the *Throne of grace*; It was charged on the *Rebellious Israelites*, Psal. 78. 41. That *they limited the holy one of Israel*; no better is their practice, who offer to score out both the path & pace to Gods Spirit in prayer by pre-designing the *Numerical words*, which are to be used thereby. Gods servants are said to be *led by the Spirit*, Ro. 8. 14. And so also if ye be *led by the Spirit*, Gal.

Galatians 5. 18. But this is *leading the spirit*, when men will guide their *Conductor* and draw up a *set form* whereby the same shall be directed.

Ans. That set forms are no restrainings of the *holy Ghost* in us, appeareth by the practice of our *Saviour* himself, Matth. 26. 44. *and went away again, and prayed the third time saying the same words*, namely the same words which he uttered the second time, viz. *O my Father, if this cup may not pass away from me except I drink it, thy will be done.* See we here, he who made the tongue to speak, who was the *frauder*, and *confounder* of all languages, who needed not by premeditation to *press words* for his service seeing millions of *volunteeres* proffered themselves to be used by him. See I say, him pleased notwithstanding to resume the same individual terms which he had uttered before.

Secondly, next to our *Saviour*, who may be presumed most able to pray then, the *high Priest Aaron*, and his two *inspired Sons Eleazer* and *Phineas*? Yet God in their publick blessings, left them not to the liberty

berty of their own expreſſions, *Num.* 6.23. *Speak unto Aaron and unto his Sons, ſaying, on this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them, the Lord bleſs thee, and keep thee, the Lord make his face ſhine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.*

I confeſs they were not confined to thoſe words on all ennergencies and occaſions, having the latitude allowed them, that in the *Temple* they might varie from this form according to their own diſcretions. Witneſs the bleſſing of *Eli* to *Hannah*, 1 *Sam.* 1. 17. *Go in peace, and the God of Iſrael grant thee thy Petition, which thou haſt asked of him*; But otherwiſe God had ordered them not to decede from this form and as *Moſes* was to make all things according to the pattern in the *Mount*, *Heb.* 8. 5. So no doubt the Prieſts conformed themſelves in their prayer to every *word*, *ſyllable*, and *etter*, of Gods preſcription neither detracting thence, nor adding thereunto.

Thirdly, the *Miniſters conceived prayers* unde

under the *Gospel*, is a stinted and premeditated one, to such people, his *Auditours*, who ay *Amen* thereunto: Their fancies, and which is more, their *hearts* do or should go along with the *Ministers* words, so that he bounderh their meditations, *Hither shall they come, and no further.* If any say, that notwithstanding this Obligation to the words of the *Minister*, they may make their own *Salleys* and *excursions* by Gods spirit in their hearts, to enlarge themselves, and as it were to *comment* in their *sighs* and *groans* on the Text of the prayers of their *Ministers*, it is said, that no less liberty is allowed them in all premeditate forms of prayer, where on the plain song of the set words, the devotion of their hearts may descant to their own spiritual contentment.

Fourthly, none will deny, but *Songs* and *Hymns* are prayers of thanksgiving, both those which *David* made in the *Old Testament*, and those that were used by *Christians* in the *Primitive times*, Ephes. 5. 19. *Speaking to your selves in Hymns and spiritual songs*, Colos. 3. 26. *Admonishing one*

another

another in Psalms, and Hymns, and spiritual songs, Now surely such *Ditties* would be bad, and *Notes* worse, and the Harmonie rather ridiculous to move laughter than melodious to raise Devotions, if the fingers thereof were not predirected to the very words and syllables of what they sung and chanted in the Church.

Excellent was the expression of *Doctor Preston* in point of preaching, and is applyable equally to prayer. *He would have a Minister take such pains in studying his sermon, as if he relyed not only on Gods assistance, but when he cometh to preach the same, so wholly to cast himself on divine assistance, as if he relyed not at all on his own studies.* Proportionable whereto, a Christian soul may compile and compose his prayer, as trusting nothing to the Spirit, and yet in the minute of the utterance thereof to God, so quit and renounce all efficacie of premeditation, as consisting onely in the concurrence of Gods Spirit helping his infirmities.

Yea, allow the *Minister* able strongly to *go alone* by himself without leaning on the *Ledge* of any premeditate prayer to support

port him, yet surely he may not onely lawfully, but laudably degrade himself for the edification of others to use a *set form of prayer.* We know how *Jacob*, able to walk fast himself, confined his feet to the pace of the *Children and Ewes big with young*, *Gen.* 33. 13. he would not over-drive them. Semblably, a *Minister*, endowed by God with the gift of extempore prayer, may without any shame to himself, and great profit to others, go on *pedetentim* in a *set form*, so to bring up the rear of his most lagging *Auditours* to go along with him, the more knowingly from the beginning, and close their *Amen* with him the more chearfully in the end of his prayer.

2. Cavil. It is not a prayer of it self, but onely a pattern, or draught by which other prayers are to be made, & therfore S. *Matth*; *After this manner therefore pray ye.*

It is both a pattern for prayer, and a prayer in it self to all purposes and intents. The *Standard-Bushel*, which commonly is chained up in the Market place, is not onely a *Bushel* to measure *Bushels* by, (all which ought to be adequate to the content thereof) but also a *Bushel* to measure

grain by, *it may chance of Wheat, or of some other grain:* so this of our Saviour his prescribing, is nevertheless a compleat and perfect prayer in it self, although also it be a Model, Type, or Copy, according to which for the essentials we ought to conform all our supplications.

Third Cavil. I should be ashamed to set down as so weak and simple, save that some in our dayes, who pretend to judgement, put it in not onely to swell a number, but lay much stress on the strength thereof; namely, that *Christ made it in his minority*, before he was arrived at his full perfection.

I answer, as the folly of God is observed by the Apostle wiser than the wisdom of man, and the weakness of God stronger then the strength of man: so may I say that the *minority* of *Christ* was more than the *majority*, his *nonage* than the *full age*, his *youth* than the *maturity* of mankind. Besides, *Christ* was, *Luke* 3. 21. *about thirty years of age* when he was baptised, the prime conceived of mans life, after which generally they impair rather than improve

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Yea, besides the Original stock of perfection brought into the World at his birth, he had already received a grand accession of the holy Spirit at his baptism.

Fourth Cavil. There is nothing *of a Saviour* in this prayer. It is but a *legal Old Testament prayer*, whereas we are to ask all things *in the name of Jesus*, no mention thereof herein. As therefore some *Jews* have a diminitive opinion of the *book of Esther*, because the word *Jehova* is not to be found in all the extent thereof, on the same account we may justly ground an undervaluation of this prayer, wherein the name of Jesus doth not appear, which alone is so of the *Quorum* in all supplications, that without it they cannot be presumed acceptable in the *Court of Heaven*.

Ans. The *name of Jesus*, though not literally, yet virtually and effectually is to be found in this prayer. One cannot stir a step therein, but in the very Porch of this prayer, and at the very Threshold of this Porch he meets with *Jesus a Saviour*, in those words *our Father*. For fain would I know who wrought, and brought this great

and good alteration that God is beheld by us under so comfortable a notion. How came in the *Kindred*, whence sprang this our filial relation. Man at his last parting with God, when expulsed *Paradise*, left him his *adversary*, his *enemy*, his *enraged Judge*, whilest he himself was looked on as an *Offendor* and *Malefactour*. Whereas now all things are become new. Such who parted in anger, meet in love, of *Foes* are become *Friends*; Yea, *Father* and *Sons*. *Our Father*.

Now none effected this change save *Jesus Christ* by his mercifull Mediation. Is not the hand of our Savour clean through this prayer? Wherefore as some *Physicians* give not in their receipts the bulk and mass of Herbs and Drugs, but onely their Spirits, or their infusions, which, though not so great in quantity, are easier in the taking, and stronger in the working: so in this prayer, though neither the name of *Jesus*, Messiah, or Christ, is therein used, yet the powerfull influence of both, and soveraign effect is obvious to every judicious eye, causing our confident and familiar addresses

ſes to God, under the relation of a Father.

Fifth Cavil. The prayer is too ſhort, it is not comprehenſive enough of all mens neceſſities, which ought to be repreſented therein. It is too narrow as not adequate to the emergencies of all occaſions. The *Merchant* wanteth a clauſe therein for proſperous Gales to drive his Ship to a ſafe Haven and gainfull market. The *Souldier* wants a clauſe to cover his head from danger, and crown it with victory in the *day of battel*. The *Husband man* diſcovereth a defect, becauſe no expreſs therein for ſeaſonable weather. The *unmarried* want a Petition for loving *Husbands* & dutifull *Wives*, and the *married* for the continuance of the goodneſs, or amendment of the badneſs of thoſe to whom they are coupled.

Anſ. Firſt in general. Whereas ſome finde fault with the ſhortneſs of the prayer, know, length of prayer is made a crime in Scripture, but never the brevity thereof charged on any as a guilt, *Matth.* 23. 14. *Woe unto you Scribes and Phariſees Hypocrites, for you devour Widows houſes, and for*

a pretence make long prayers. Neither *length* nor ſhortneſs is any whit conſiderable to the acceptableneſs thereof, but the *thickneſs* of a prayer, when it is not empty and hollow within, but well filled with Faith in the heart and middle thereof.

One bought a *Map* of the whole world, and being himſelf an *Athenian*, Cavilled at the *Map* as imperfect and defective, meerly becauſe his own houſe in *Athens* was not preſented therein. Whereas the whole draught being not above a yard ſquare, it fell to the proportion of all *Europe* not to be a full foot. All *Greece* not to be a full ſpan, *Attica* to be but a little ſpot, and *Athens* to be a very ſpeck therein, ſo impoſſible was it that his inviſible houſe ſhould appear. As his cauſeleſs Cavil betrayed him ignorant in Geography, ſo their exception diſcovereth their weakneſs in Divinity, who expect a prayer to particularize every mans neceſſities. What was ſaid by the way of Hyperbole of our Saviour, that if all things which he did and ſpake were written, the World were not able to contain them, may it not be literal-

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ly ſpoken here, *the World*, that is, none of the men therein could contain ſo voluminous a prayer, deſcending to the *minutes* of all mens wiſhes and wants. No memory ſo tenacious as to retain it, no voice ſo ſtrong as to pronounce it.

Now although the particulars of every mans wants, neither are nor can be expreſſed in this, or any other prayer; Yet here we find their total ſum caſt up and couched under general terms. For when it is ſaid, *give us this day our daily bread.*

Herein the *Souldier* is remembred, who prayeth for all things neceſſary for his condition, when, ſaying, *give us this day our daily bread.* Except it be ſo, that being guilty to himſelf that he is rather a *plunderer* than a *fighter*, more maintaining his livelyhood by violence than valour, rapine than conqueſt, he conceiveth himſelf excluded, who cannot truly call it *our daily bread*, as conſcious it is none of *his*, but ſnatch'd from the true owners thereof.

The *Husband-man* in this Petition prayeth for all things, which may tend and conduce to the ſeaſonable fruits of the earth:

A ſnowy *January*, froſty *February*, dry *March*, ſhowry *April*, cold and windy *May*, moiſt and fair *June*, hot and dry *July*, fair and ſunny *Auguſt*, &c. For how eaſily can God deſtroy in one unſeaſonable *Moneth* in *Harveſt*, what the concurrence of many foregoing Moneths hath hopefully advanced.

In a word, let not the ſhortneſs of this prayer (which being conſiſtent with ſo much clearneſs is a principal honour thereof) be charged upon it for a defect. Conſider how it was intended for old folk who were *paſt their memories*, for young Children who as yet are not come to their memories, for ſimple folk who never had, nor will have memories.

Laſt Cavil. This Prayer hath notoriouſly been abuſed by the *Papiſts* to *Superſtition*, and therefore the more ſurely to avoid offence, the uſe thereof may ſafely be waved and declined.

Anſw. It is confeſſed, that this moſt excellent Prayer hath been unworthily abuſed by the *Romiſh Church*.

Firſt, by locking it up in the Latine tongue,

tongue, whereof the generalitie of their *Laytie* is ignorant, praying, as S. *Peter* spake at *Christ* his *transfiguration*, Luke 9. 33. *Not knowing what they said.*

Secondly, Because it hath been abused in *Spels* and *Exorcisms*, to the great dishonor of God, and advantage of *Satan.*

Thirdly, Because wronged with needless and impertinent repetitions of their *Beads*, till their tenth *bead* become a *Decurion*, and the same ten times told over, a *Centurion* in their mumbled and multiplied *Devotions.*

Here is it worth our observation, that the *Lords prayer* is abused by that very sin, for the rectifying and reforming whereof, it was originally by our Saviour instituted and intended. *Matth. 6. 7. But when you pray, use not vain repetitions as the Heathen do, for they think they shall be heard for their much speaking.* Now to repress former, and prevent future *tautologies*, was one principal end for which this prayer was appointed. *Matth. 6. 9. After this manner therefore pray.* Therefore, that is that you may not run on the rock of frivolous repeti-

repetitions, use this prayer so free from *Battologies*, that excepting some necessarie Pronouns of *Our* and *Us*, the same word recurreth not twice in the whole extent thereof.

Yet see, I say, how the *Papists* abuse the same by repetitions. Doth it not argue a very foul stomack, when the *Physick* intended to correct and remove the *vicious humours*, is turned against the true nature thereof to increase the disease of the *Patient*, and how doth it speak the malignitie of the Popish practice, abusing this prayer to end with repetitions, designed originally to prevent that ill custome.

However, though it cannot be denyed, that the *Papists* have shamefully abused this prayer, it followeth not, but that Christians may retain the true use thereof. They must καθαίρειν purge away Popish superstitions from the same, but may not on that pretence λύειν utterly take it away and expel it out of their publick or private devotions.

First *Use*. It serveth to confute those, who over-esteem the *Lords prayer*.

Quest.

Queſt. Is this poſſible, are men capable of exceſs in this kinde of giving too much reverence or reſpect to this prayer, or any other part and portion of Gods word. Surely if it be an errrour, it is one on the right hand, rather to be pitied and pardoned, than publickly reproved.

I confeſs an utter impoſſibility of overpriſing any part of Gods word, but men may be immoderate & unadviſed in their undiſcreet manifeſting & declaring of their eſteem of the *Lords prayer*, who in ſome ſenſe may be ſaid to over-value it, though in fine, and effect it doth prove an undervaluation thereof.

Such therefore are faultie in undiſcreet expreſſion of their reſpect to the Lords Prayer, who confine all perſons, at all times to that alone, not allowing them libertie to make uſe of other forms, as occaſion ſhall require. Where we may obſerve, That the Apoſtles of Chriſt in the *Acts*, and elſewhere, on the emergencies of ſundrie matters which called for their prayers, expreſſed themſelves in other language, accommodated to the occaſion, and waved

theſe

these very words of our Saviours prescription, as too general, and not coming up close enough to their urgent necessities. Wherefore, though we will not say of the Lords Prayer, *none but it*, I may say as *David* did of *Goliah*'s sword, *None is like unto it*. Though it be not to be used *Exclusively* to shut out all other, yet is it *Eminently* to be preferred before the rest.

I will add one thing more, What metals soever the ring of thy devotions be made of, the Lords Prayer is a good *Diamond* to close and conclude with, of what wood soever the *shaft of the darts* of thy prayers doth consist, the Lords Prayer is the best *sharp Pile to pierce heaven*, and to be put on at the end of thy own devotions.

Greater is the folly of such people, who in a manner Idolatrize to the very words and syllables of the Lords Prayer, as if men were so strictly tied up thereunto, as not to recede one tittle from the same. Whereas we may perceive some small difference in the two forms presented in S. *Matthew* and S. *Luke*'s Gospel. The variation

riation of one, and transposition of two or three words, not to add, that the Doxologie inserted in the one is omitted in the other, as if purposely done to confute and discompose the superstition of such who stick in such syllabical curiosities.

Truly I am afraid, if some might have had their wills, Christian libertie might have been much prejudiced by the obtrusion of this prayer alone upon their practice, and dare boldly say, that some mens too much crying up of the necessitie of this prayer at all times hath occasioned others out of their *spirit of opposition*, a mischief which mortal frailtie is much subject (especially in *controvertial days*, and in the frowardness of the aged world) too much to slight, neglect, and under-value the same.

For where the former humour of overprising this prayer hath infected their *hundreds*, the latter of under-esteeming the same hath infected their *thousands*; who in their uncivil, not to say profane expressions, have vented much contempt of this holy & heavenly prayer & pattern thereof.

And

And here let me ſafely expreſs what I fear may be the true cauſe thereof, and let ſuch, who are faulty therein make a ſcrutiny in their own conſciences, whether I ſpeak not too much truth in this point. Are they not out of charity with the Lords Prayer, becauſe there is ſo much charity in the Lords Prayer? There is one Petition therein, which if they leave out *they make the Prayer lame, and if they put it in they make themſelves liars.* Namely, *and forgive us our treſpaſſes as we forgive them that treſpaſs againſt us*; doth not their revengefull and vindicative hearts harbour ſo much malice againſt their adverſaries, that they are loath to forgive them, and deſire forgiveneſs from God, on the condition that they forgive others? now, though I will not poſitively affirm the ſame, yet becauſe it carrieth with it a great probability, Miniſters may be jealous of their people with a godly jealouſie, as they may be jealous over their own hearts; and if their conſcience acquit them on this enquiry, happy are they, and no hurt is done by this cauſeleſs ſuſpition.

To

To conclude, Parents of Children, and especially Mothers, may take notice, that their little ones in saying the Lords Prayer are generally out at this Petition. And forgive us our Trespasses as we forgive them that Trespass against us. Not one little Child of ten sayeth it a right, and in the right place; some pass over and wholy omit it, some transpose it, very few truly pronounce it, whereof this the reason, Trespasses once and again in this Petition, is as bad as a *Shiboleth* to try the lisping tongue of a Child, there being a conflux of several Consonants, & some *hard sounded* therein, so that it poseth all the *offices of speech* in a Childs mouth distinctly to utter the same.

Let not Parents be angry with their Children for not speaking it, but with themselves for not practicing it, they beat their Children for not saying it, God may justly beat them for not doing it. I confess such forgiveness *goeth against flesh and bloud*, but flesh and bloud shall never enter into the Kingdom of Heaven, we must be acted with higher principles, if we hope

hope to come thither, whither the mercie of God bring us through the merits of *Jesus Christ*. Amen.

FINIS.